



108

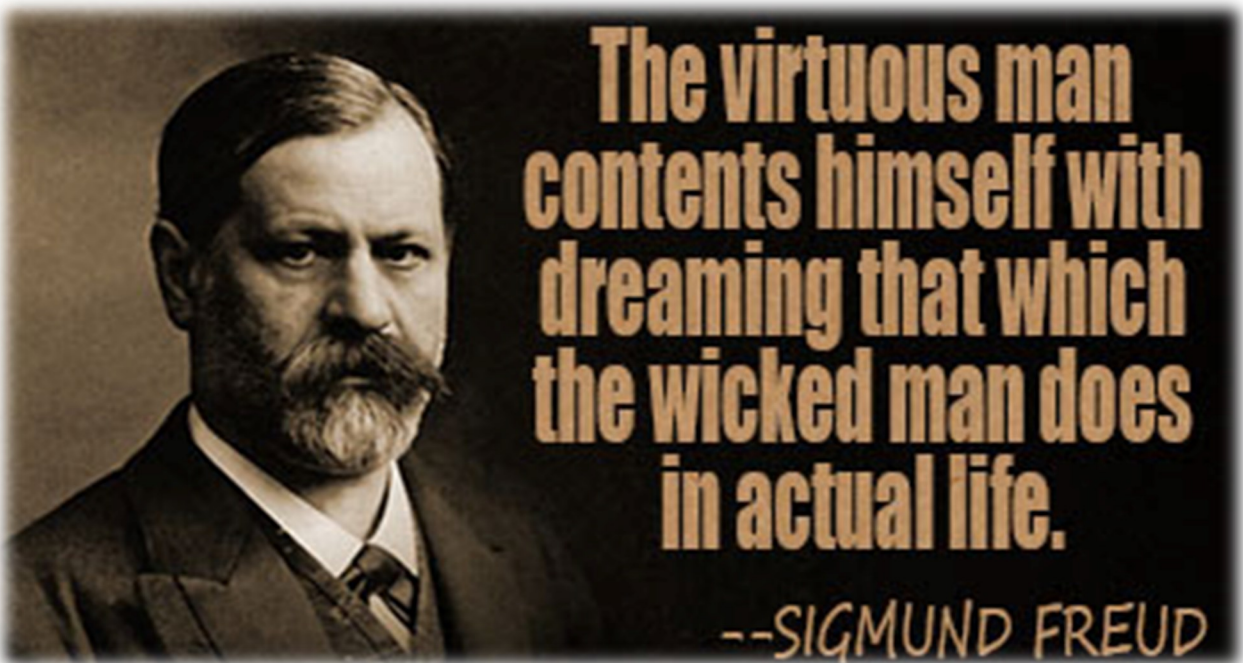
Greatest Of All Times

*GLOBALLY SELECTED
PERSONALITIES*

ISBN:978-81-984229-9-6

Compiled by:
Prof Dr S Ramalingam

6 May 1856 <::><::><::> 23 Sep 1939



Na Subbureddiar 100 Educational Trust

[An ISO 9001 - 2015 Certified]

AD-13, 5th Street, Anna Nagar West, Chennai - 600 040

www.nasubbureddiar100.in



On the Eve of our Founder-Chancellor's Birthday 2024

"THE EGO IS NOT MASTER IN ITS OWN HOUSE"

Sigmund Freud

Founder of Psychoanalysis

"Out of your vulnerabilities will come your strength."

CS457125



Faculty of Management Studies



Dr. M.G.R.
EDUCATIONAL AND RESEARCH INSTITUTE
DEEMED TO BE UNIVERSITY
University with Graded Autonomy Status
(An ISO 21001 : 2018 Certified Institution)

Periyar E.V.R. High Road, Maduravoyal, Chennai-95, Tamilnadu, India.



This is the WRAPPER of the Book released/published by the
Faculty of Management Studies, Dr MGR Educational and Research
Institute, Chennai - 600 095, INDIA.

Kindly visit the Web Page to reach/read the Book

<https://archive.org/details/mgr-2024-fo-ms-sig-freud>

6 May 1856



23 Sep 1939

Videos

Psychoanalysis

[\[01\] The History of Psychoanalysis | Lecture 1: Psychoanalysis as ...](#)

The History of Psychoanalysis | Lecture 1: Psychoanalysis as a
Treatment for Mental Disorders

Time: 1:44:44

[\[02\] Freud: History of Psychoanalysis](#)

Freud: History of Psychoanalysis

Brief discussion of the book, 'The History of the Psychoanalytic Movement' by Sigmund Freud (1914). This book was published when Freud was about 58 years old. He was seeing at the same time (1) the increasing popularity of psychoanalysis across the world and (2) that some of the influential figures in the movement (e.g., Jung and Adler) were parting ways with him.

Time: 11:05

[\[03\] The History of Psychoanalysis | Lecture 4: Psychoanalysis as ...](#)

The History of Psychoanalysis | Lecture 4: Psychoanalysis as a
Developmental Theory

Time: 1:45:05

TIMELINE

<https://www.loc.gov/collections/sigmund-freud-papers/articles-and-essays/timeline/>

{Link: Library of Congress}

A chronology of the key events in the life of Sigmund Freud (1856-1939), the founder of psychoanalysis.

Sigmund Freud (1856-1939)

1. 1856, May 6

Born Sigismund Schlomo Freud, Freiberg, Moravia



[1886 copy of Freud's birth certificate](#). Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

2. 1860

Moved with family to Vienna, Austria



[Photograph of the Freyung, Vienna, Austria](#), between 1860 and 1890. Prints & Photographs Division, Library of Congress, Washington, D.C. LC-USZ62-103409

3. 1873

Graduated summa cum laude, Leopoldstädter Kommunal-Real-und Obergymnasium, Vienna, Austria

4. 1875

Changed first name to Sigmund

5. 1876-1882

Conducted research on the nervous system at Ernst Brücke's Institute of Physiology, Vienna, Austria

6. 1879-1880

Fulfilled compulsory military service

7. 1881

Doctor of medicine, University of Vienna, Vienna, Austria

8. 1882

Clinical assistant in Hermann Nothnagel's Department of Internal Medicine, General Hospital, Vienna, Austria

Met and became engaged to Martha Bernays



[[Letter from Freud to Martha Bernays, 15 June 1882](#)], written at the beginning of their courtship on his father's stationery. He addresses her in English: "My sweet darling girl."

9. 1883

Worked in Theodor Meynert's psychiatric clinic, General Hospital, Vienna, Austria

10. 1884

Joined Department of Nervous Diseases, General Hospital, Vienna, Austria

Began studying the effects and potential medical uses of cocaine



["Beitrag zur Kenntnis der Cocawirkung"](#) ["Contribution to the Knowledge of Cocaine"], 1885, inscribed by Freud to Josef Breuer. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

11. 1885

Appointed lecturer in neuropathology, University of Vienna, Vienna, Austria
Received grant to study neuropathology with Jean-Martin Charcot in Paris, France

Established private practice, Vienna, Austria
Married Martha Bernays

13. 1887

Began corresponding with Wilhelm Fliess

14. 1889

Traveled to Nancy, France, to study Hippolyte Bernheim's hypnotic techniques

15. 1891

Established residence and office at Bergasse 19, Vienna, Austria, where he would remain until 1938



[Announcement of new address, 1891](#). Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

16. 1892

Treated "Elizabeth von R." (Ilona Weiss) in what Freud described as his first full length analysis of hysteria

17. 1895

Published with Josef Breuer *Studien über Hysterie* [*Studies in Hysteria*] (Leipzig: F. Deuticke. 269 pp.)

18. 1896

First used the term "psychoanalysis"

19. 1897

Began self-analysis

20. 1899-1900

Published *Die Traumdeutung* [*The Interpretation of Dreams*] (Leipzig: F. Deuticke. 371 pp.)

21. 1901

Published *Zur Psychopathologie des Alltagslebens* [*Psychology of Everyday Life*] (Berlin: S. Karger. 80 pp.)

22. 1902

Founded the Psychologische Mittwoch-Gesellschaft (renamed the Wiener Psychoanalytische Vereinigung in 1908)

Appointed Professor Extraordinarius, University of Vienna, Vienna, Austria

23. 1905

Published "Bruchstück einer Hysterie-Analyse" ("Dora" case study), *Monatsschrift für Psychiatrie und Neurologie*, 18:285-310

Published *Der Witz und seine Beziehung zum Unbewussten* [*Jokes and Their Relation to the Unconscious*] (Vienna: F. Deuticke. 205 pp.)

Published *Drei Abhandlungen zur Sexualtheorie* [*Three Contributions to the Sexual Theory*] (Leipzig: F. Deuticke. 83 pp.)

24. 1908

First International Congress of Psychoanalysis, Salzburg, Austria



[Formal group portrait at the third international congress](#), Weimar, Germany, 1911. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

25. 1909

Lectured on psychoanalysis at Clark University, Worcester, Mass.

Published "Analyse der Phobie eines fünfjährigen Knaben" ("Little Hans" case study), *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, 1:1-109

Published "Bemerkungen über einen Fall von Zwangsneurose" ("Rat Man" case study), *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, 1:357-421



[Postcard sent by Freud to his family](#), 21 August 1909, depicting the George Washington. Freud sailed on the steamship ocean liner to the United States where he delivered a series of lectures at Clark University. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

26. 1910

Published *über Psychoanalyse* [*The Origin and Development of Psychoanalysis*] (Vienna: F. Deuticke. 62 pp.)

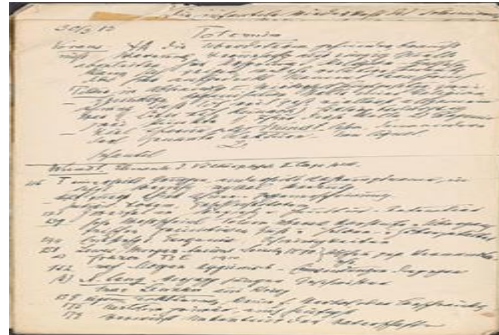
Founding of the International Psychoanalytical Association

27. 1912

Establishment of the "Committee," a group composed of Freud's closest associates including Karl Abraham, Sándor Ferenczi, Ernest Jones, Otto Rank, and Hanns Sachs who consulted regularly on issues relating to Freud and the psychoanalytic movement

28. 1913

Published *Totem und Tabu: einige übereinstimmungen im Seeleben der Wilden und der Neurotiker* [*Totem and Taboo*] (Leipzig: H. Heller. 149 pp.)



[Notes on totemism](#), 1913. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

29. 1918

Published "Aus der Geschichte einer infantilen Neurose" ("Wolf-Man" case study), *Sammlung kleiner Schriften zur Neurosenlehre IV* (Vienna: F. Deuticke. 139 pp.)

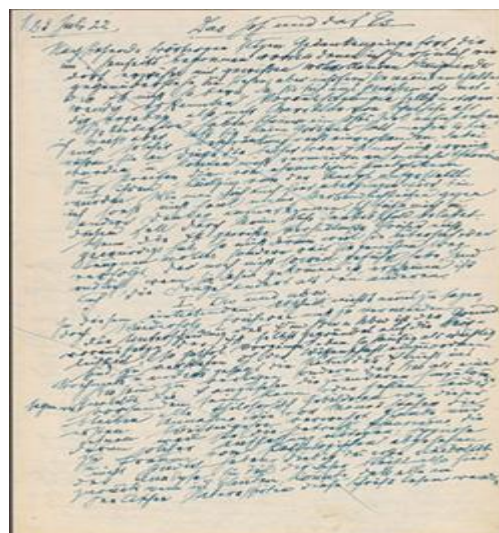
30. 1920

Published *Jenseits des Lustprinzips* [*Beyond the Pleasure Principle*] (Vienna: Internationaler Psychoanalytischer Verlag. 60 pp.)

31. 1923

Diagnosed with cancer of the jaw and palate

Published *Das Ich und das Es* [*The Ego and the Id*] (Vienna: Internationaler Psychoanalytischer Verlag. 77 pp.)



[First page of a draft of *Das Ich und das Es*](#). The diagonal lines crossing out passages were made by

Freud to mark his progress in producing a fair copy from the draft. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

32. 1930

Awarded the Goethe Prize by the city of Frankfurt, Germany

Published *Das Unbehagen in der Kultur* [*Civilization and Its Discontents*] (Vienna: Internationaler Psychoanalytischer Verlag. 136 pp.)

33. 1931

Bronze plaque erected by the city of Příbor, Czechoslovakia (formerly Freiberg, Moravia) at Freud's birthplace

34. 1933

Published with Albert Einstein *Warum Krieg?* [*Why War?*] (Paris: International Institute of Intellectual Cooperation. 61 pp.)

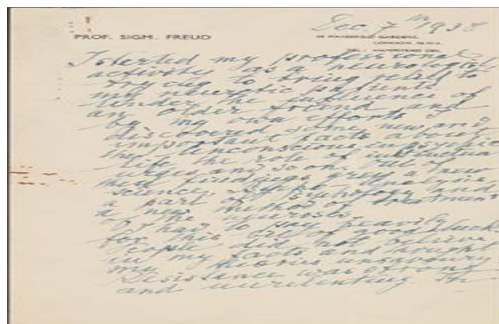
Public burning of books by the Nazis on May 10 in Berlin, Germany; included were books by Freud.



On May 11, 1933, in his "[Kürzeste Chronik](#)" ["Short Chronicle"], Freud notes the burning of his books in Berlin. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

35. 1938

Left Vienna, Austria, and settled in London, England



[Statement read over the British Broadcasting Corporation radio](#), 7 December 1938. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

36. 1939

Published *Der Mann Moses und die monotheistische Religion* [*Moses and Monotheism*] (Amsterdam: A. de Lange. 241 pp.)



Unpublished ink sketch of Michelangelo's Moses from an earlier work on Moses, "Der Moses des Michelangelo," 1914. Freud chose a different sketch for the printed version. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

37. 1939, Sept. 23

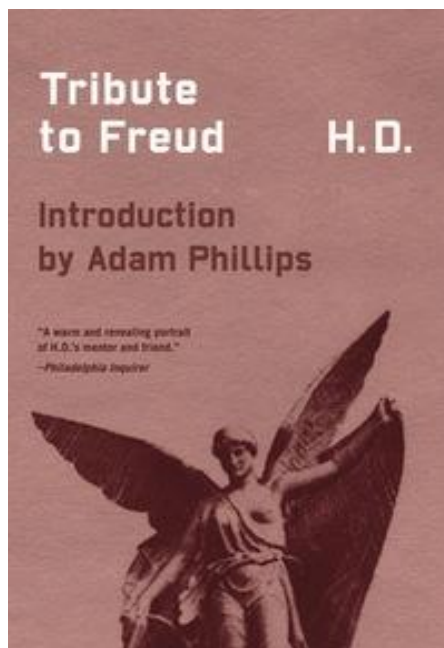
Died, London, England

(😊)(😊)(😊)(😊)(😊)(😊)(😊)(😊)(😊)(😊)

Tributes

to

Sigmund Freud



Fiction by Hilda Doolittle (H.D.)

With a contribution by Adam Phillips

"My bat-like thought-wings would beat painfully in that sudden searchlight," H.D. writes in *Tribute to Freud*, her moving memoir. Compelled by historical as well as personal crises, H.D. underwent therapy with Freud during 1933-34, as the streets of Vienna were littered with tokens dropped like confetti on the city stating "Hitler gives work," "Hitler gives bread." Having endured World War I, she was now gathering her resources to face the cataclysm she knew was approaching. The first part of the book, "Writing on the Wall," was composed some ten years after H.D.'s stay in Vienna; the second part, "Advent," is a journal she kept during her analysis. Revealed here in the poet's crystal shard-like words and in Freud's own letters (which comprise an appendix) is a remarkably tender and human portrait of the legendary Doctor in the twilight of his life. Time doubles back on itself, mingling past, present, and future in a visionary weave of dream, memory, and reflections.

<https://archive.org/details/tributetofreud00hd>



*"Tribute to Freud:
Writing on the Wall and Advent"*

Bringing together *Writing on the Wall* composed some ten years after H.D.'s stay in Vienna, and *Advent*, a journal she kept at the time of her analysis there. *Tribute to Freud* offers a rare glimpse into the consulting room of the father of psychoanalysis. It may also be the most intimate of H.D.'s works.

Compelled by historical as well as personal crises, the poet worked with Freud during 1933-34. The streets of Vienna were littered with tokens dropped like confetti on the city, stating "Hitler gives work." "Hitler gives bread." Having endured World War I, she was now gathering her resources to face the second cataclysm she knew was approaching. In analysis, Hilda Doolittle explored her Pennsylvania childhood, her relationship with Ezra Pound (inventory of her nom de plume H.D.), Havelock Ellis, D.H. Lawrence, her ex-husband Richard Aldington, and subsequent companion Winifred Ellerman ("Bryher"), as well as her own creative processes.

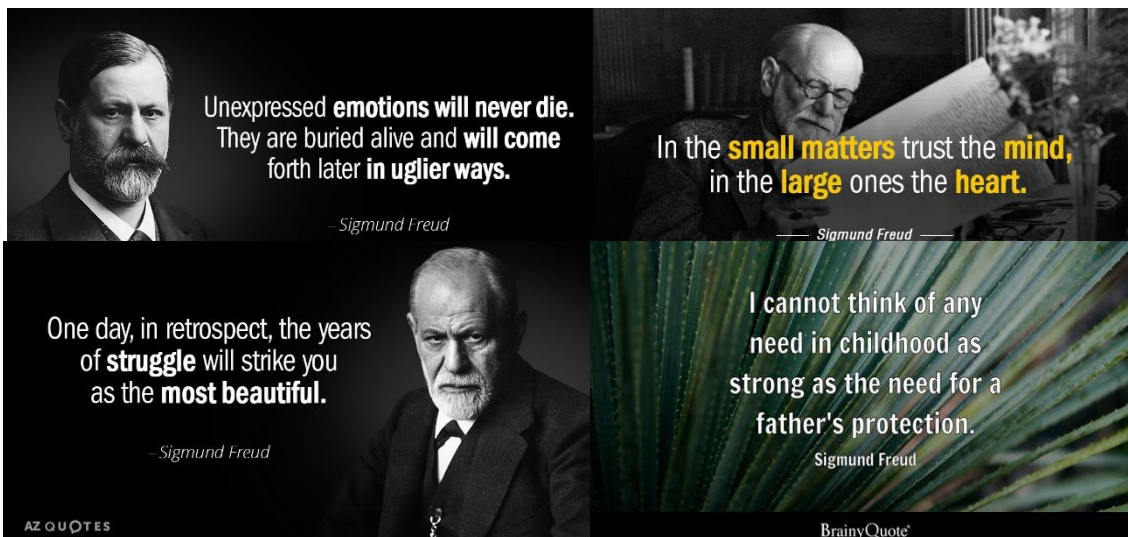
https://www.goodreads.com/book/show/47712.Tribute_to_Freud

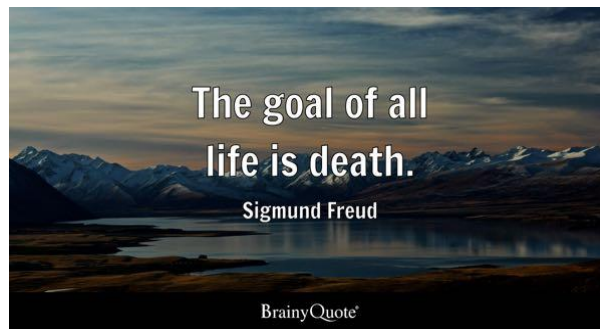
@@

“
Quotes
”

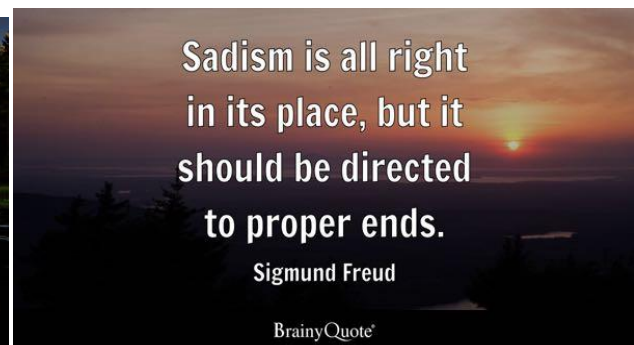
*In fact, Sigmund Freud won the Goethe Prize in 1930 for literature.
Both his published works and his private correspondence are eminently quotable.*

The great question that has never been answered, and which I have not yet been able to answer, despite my thirty years of research into the feminine soul, is
‘What does a woman want?’





Illusions commend themselves to us because they save us pain and allow us to enjoy pleasure instead. We must therefore accept it without complaint when they sometimes collide with a bit of reality against which they are dashed to pieces.



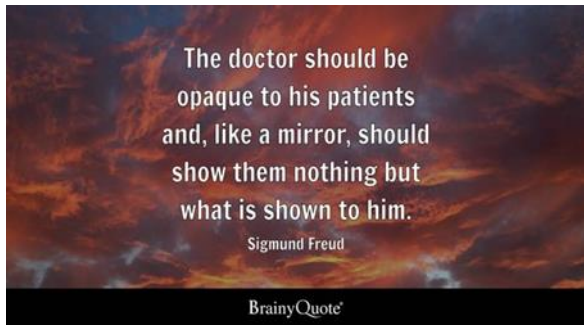
What we call happiness in the strictest sense comes from the (preferably sudden) satisfaction of needs which have been dammed up to a high degree.

The tendency to aggression is an innate, independent, instinctual disposition in man... it constitutes the powerful obstacle to culture.

Man has, as it were, become a kind of prosthetic God. When he puts on all his auxiliary organs, he is truly magnificent; but those organs have not grown on him and they still give him much trouble at times.

Just as a cautious businessman avoids investing all his capital in one concern, so wisdom would probably admonish us also not to anticipate all our happiness from one quarter alone.

Religion is an illusion and it derives its strength from the fact that it falls in with our instinctual desires.

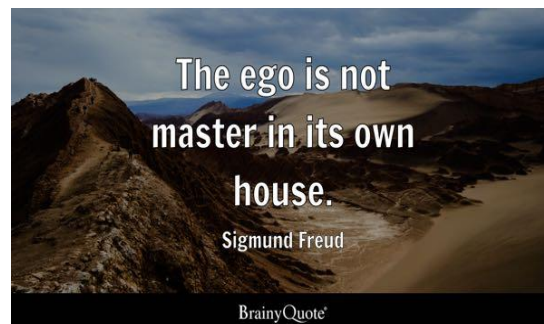


Human beings are funny. They long to be with the person they love but refuse to admit openly.

Some are afraid to show even the slightest sign of affection because of fear. Fear that their feelings may not be recognized, or even worst, returned.

But one thing about human beings puzzles me the most is their conscious effort to be connected with the object of their affection even if it kills them slowly within.

Religion is a system of wishful illusions together with a disavowal of reality, such as we find nowhere else but in a state of blissful hallucinatory confusion. Religion's eleventh commandment is 'Thou shalt not question.'



The aim of psychoanalysis is to relieve people of their neurotic unhappiness so that they can be normally unhappy.

The only person with whom you have to compare ourselves, is that you in the past. And the only person better you should be, this is who you are now.

Look into the depths of your own soul and learn first to know yourself, then you will understand why this illness was bound to come upon you and perhaps you will thenceforth avoid falling ill.



Case Studies of Sigmund Freud

HANS & OEDIPUS



Sigmund Freud's ideas and theories might look outdated today, but there's no denying the influence that he's had on the advancement of psychology and psychoanalysis techniques. We've all heard the stories about how everything goes back to sex with Freud, but it's worth taking a closer look at some of his most fascinating patients.

<https://www.youtube.com/watch?v=sgF3mH7rnaA>

[01] Mathilde Schleicher

Mathilde Schleicher was one of Freud's first patients when he began his practice as a "nerve doctor" in 1886. Her story is rather heartbreaking. Schleicher was a musician whose troubles started in earnest when she was abandoned by her fiancé. She was always prone to migraines, and her mental health issues spiralled out of control, causing her to fall into a deep, dark depression. She was referred to Freud for treatment, and he began a series of hypnotherapy sessions. That was in April 1886. By June 1889, she had dug her way out of the depression and was so grateful for all his help that she even presented him with an inscribed textbook, thanking him for all he'd done for her.

Within a month, however, her depression had turned into mania and insomnia. She talked constantly about the fame and fortune that she was going to find with her music career, and she also experienced regular convulsions. Freud referred her to the private medical practice and clinic of Dr. Wilhelm Svetlin, where she was diagnosed not only with what would later become known as manic depression or bipolar disorder, but also as a nymphomaniac, since she regularly stripped and called out for Freud. Other notes

suggest that her problems were even deeper. She apparently believed that every one of her bowel movements was a birth and would try to hide her “children” beneath her pillow.

Schleicher spent the next seven months on a continuous cocktail of sedatives like opium, morphine, chloral hydrate, and even cannabis. Gradually, and perhaps unsurprisingly, the manic episodes subsided, and she was released in May 1890. She died in September, with Freud still treating her now-retained depression with chloral hydrate and a new drug called sulfonal. No one noticed that her urine had been filled with blood—a sign of liver damage caused by her medication—until it was too late.

[02] Little Hans

Freud worked with a five-year-old boy he called “Little Hans” who was brought to Freud by his father. The father was looking for help with Hans’s fear of horses. Given that he was five, that his family lived near a busy coach inn, and that Hans hadn’t had great experiences with horses, it’s not surprising that he was afraid of them. They were big, and they were scary. Horses that pulled carts especially terrified him, in no small part because he had seen one (forced to pull a wagon full of people) collapse and die on the street in front of him.

Because he’s Freud, you can probably guess that his explanation for the little boy’s fear wasn’t just due to witnessing the traumatic death of one. According to Freud, Hans was particularly scared of horses that had black muzzles, and he saw this as an association with his father’s mustache. He didn’t like horses wearing blinders, either, which Freud took to mean that he was associating them with his father’s glasses.

Eventually, Freud diagnosed the little boy’s fear of horses as an extension of his Oedipus complex. The horse represented his father, largely because of the mustache-and-glasses comparison, along with the tendency of male horses to be very well-endowed. Little Hans, Freud said, was right in the middle of developing an intense, sexual love for his mother and saw his father as a rival for her love and attention. His father was, of course, considerably bigger and stronger than he is, leading to the development of a fear not only of his father, but, by extension, of horses.

Because much of the therapy was done with Hans’s father acting as intermediary, Freud determined that his fear of horses wasn’t going to be going away anytime soon, as his therapy was dependent on the person whom he was afraid of. When Freud sat down to talk to the boy, he reported that everything that went on in the counseling session only supported his theories and what he had already determined about the Oedipus complex.

Don’t worry about what became of Little Hans; Freud followed up with him when he was 19. Not only had he grown up to be completely normal, but he couldn’t even remember any of what he’d believed when he was five.

Kindly visit these Videos:

01] <https://study.com/academy/lesson/video/psychology-case-study-little-hans.html>

All right, let's take a moment to review what we've learned about Little Hans and the implications of his story throughout psychology. Sigmund Freud studied a young boy he called Little Hans who had a phobia of

horses. Freud concluded the child demonstrated an Oedipus complex, which can be defined as a mental state where a boy wants to be with his mother based on the Greek tragic hero who unknowingly killed his father and married his mother. He thought the phobia was Hans's displaced fear of his father's punishment for his forbidden thoughts. The phobia eventually faded, and Hans grew up a stable and successful man.

02] https://www.youtube.com/watch?v=_d48EPX_V3Q

This video goes over one of Freud's case studies - that of Little Hans. This case study is quite a good example of how Freud used his psychoanalytic theory to try and understand the causes of trauma/anxiety induced behaviours.

03] https://www.youtube.com/watch?v=oa8PRIZk_OU

We continue with the review of major psychoanalytic case studies, this time with what Freud believed was a decisive insight into child psyche, the so-called case of Little Hans.

04] https://www.youtube.com/watch?v=R56_GZ2Fpw0

[03] Bertha Pappenheim (Anna O)

For years, this patient of Dr. Josef Breuer and Freud's was referred to only as "Anna O" in order to protect her real identity—Bertha Pappenheim. Pappenheim began treatment with Breuer for a strange sort of hysteria that began when her father fell ill and got worse when he ultimately died from his illness. She was suffering from a wide range of symptoms, including mood swings, hallucinations, a nervous cough, destructive outbursts, and partial paralysis. At times, she also forgot how to speak her native German tongue and was able to only read and speak in English and French.

Breuer spent hundreds of hours with her, getting her to talk through the problems at the root of her suffering. At first, she would only speak in fairy tales, making up stories about what she was thinking and feeling in what she called "chimney sweeping." Gradually, he was able to hypnotize her to take her back to the moments that disturbed her the most, encouraging her to talk about them, forming the basis of a therapy method that's pretty familiar today.

Just how much of her mental illness was real and how much of it was a way to keep the attention of her therapist has been up for debate. Freud, who had been a close friend as well as colleague of Breuer's (Freud even named his oldest daughter after Breuer's wife), condemned him as being a bit foolish for absolutely missing the sexual component of her treatment. He argued that clearly, part of her problem was her absolute infatuation with Breuer. Freud was so outspoken about his belief that it led to the sudden, bitter end of the friendship.

Publicly, Freud used Pappenheim's case as the basis for his work in psychoanalytic therapy. At the same time, however, he lambasted Breuer to his students and used the case as an example of what can happen when a therapist ignores what are clearly sexual fantasies. Freud claimed that Pappenheim's heartbreak over her father's death was

actually because of the incestuous, sexual fantasies she had toward him. She transferred these fantasies to Breuer as the new authority figure. According to Freud, Breuer had told him of an episode late in her treatment where he had fled her home after finding his patient in the grip of “hysterical” (and false) childbirth. She had become convinced that she was pregnant with Breuer’s child. Pappenheim’s horrified estate denied that any of it was ever true when her real identity was released after her death.

Kindly visit the Video:

<https://www.youtube.com/watch?v=bYBJVF8i-MM>

This video goes over the case of Anna O aka Bertha Pappenheim, a patient diagnosed with hysteria that was well documented in Freud's work. Josef Breuer was the physician who treated Bertha, but collaborated with Freud.

[04] Irma's Injection

Freud wasn't above diagnosing himself when it came to proving his theories, and one of his studies on dreams explored the meaning of one of his own dreams. He called it “Irma’s Injection.” In the dream, one of his patients, Irma, appears to him at a party. He notices that she’s looking even more ill than usual, and he scolds her for not listening to his diagnosis before. Other doctors appear in the dream, and they, too, examine a hesitant Irma and confirm Freud’s diagnosis. He also notes that in the dream, he knew what the source of the problem was—an injection, given by another doctor, which Freud thought was an irresponsible, thoughtless thing to do. He points out that the needle that was used probably wasn’t even clean.

The dream checked off all the boxes when it came to Freud’s own desires and wish fulfillment. He said that chief among his deepest desires was to be able to prove that an illness comes from someone else. He could blame other doctors for treating her wrongly (using dirty needles), and he could blame the patient, too, for not doing as she was told by her doctors. He said that he was quite happy with his proof, and her continued suffering wasn’t his fault. Analyzing Freud analyzing himself, it’s been suggested that Freud’s guilt over Emma Eckstein could be directly applied to Irma’s Injection.

[05] Ernst Lanzer (Rat Man)

Ernst Lanzer was a monumental case for Freud, allowing him to see if the same psychoanalytical techniques that he’d been using to treat hysteria would work on other patients with other conditions. In the case of the Rat Man, it was obsessive thoughts.

When Lanzer came to Freud, he was afflicted with an impressively large range of obsessive thoughts. Lanzer feared that he would eventually succumb to the thoughts he had about cutting his own throat, and he had an absolutely paralyzing fear that something terrible was going to happen to either his father or a young woman whom he rather fancied. He also had a major fear of rats after overhearing a story while he was in the army about a particularly horrible torture that he became terrified would be used on himself, his father, or the aforementioned lady. The torture in question involved rats being placed in a bucket, the bucket turned upside down and pressed against the guilty man’s buttocks, and the rats being allowed to eat their way inside via the anus. It’s clearly a distressing image.

Freud's first observations were of an expression on the Rat Man's face, which seemed to indicate that he was pretty excited about the whole idea of some anus-entry rats. He was diagnosed with an Oedipus complex that led to an emotional imbalance between love, hate, and fear, all directed, in varying amounts, toward his lady, his father, and his rats. Freud also brought up what he believed was the powerful symbolism of the anus rats, which involves preoccupations with cleanliness, a comparison between money and excrement, and the symbolism of rats as children, linked to the childhood belief that babies are born through the anus. Freud also found that the one time that Lanzer's father had ever spanked him occurred about the same time (when he was around five years old) that a governess let the boy touch her naked body, cementing the association between the two things.

Lanzer's case is also unique in that it's the only case in which we have Freud's case notes in addition to his official report, showing that there were some things that were definitely left out of final drafts, like Freud's lack of neutrality when it came to things like sending his patients postcards when he was away on holiday.

[Kindly visit the Video:](#)

01] https://www.youtube.com/watch?v=3CgJZo_iUts

We continue with the review of major psychoanalytic case studies, this time with the analysis of Ernst Lanzer, which Freud believed was a decisive insight into what is nowadays called Obsessive Compulsive Disorder, and made it widely known as "The Ratman Case."

[06] Ida Bauer (Dora)

Ida Bauer's troubles started long before her father took her to Freud in the hopes of curing her of her hysteria. They started in earnest when her mother's obsession with cleanliness (after learning that she had been given a venereal disease by her husband) led to Ida's complete breakdown at only seven years old, which was treated by hydrotherapy and electric shock.

Years later, Ida was propositioned by a family friend—the father of the children she used to babysit and the husband of Ida's own father's mistress. Ida refused, and her refusal triggered a hysterical, downward spiral into depression that went as far as threats to kill herself. Freud, who had treated her father for his venereal disease, was asked to help Ida as well.

Freud diagnosed Ida (or Dora, as his published work called her) as suffering not because of the unwanted advances from a once-trusted family friend, but from a repressed lesbian attraction to her would-be suitor's wife. Her attraction to the woman was further complicated by the fact that she was already Ida's father's mistress, making the relationship between Ida and her father a strained, competitive one. Freud interpreted a dream for Ida: Her family's house is burning down, and while Ida's father just wants to get them out of the house, her mother wants to look for a jewellery case. The case, Freud says, symbolized Ida's genitals, which her father had failed to protect.

Ida cut her treatment with Freud short. She continued to struggle with mental illness for the rest of her life, which ended in 1945. After a lifetime of resistance to turning into her father, she effectively became her mother, acquiring a fanatic devotion to cleanliness. Ironically, she also continued to stay in touch with the family that started it all, particularly her father's mistress, who became her favourite bridge partner.

Kindly visit these Videos:

01] <https://www.youtube.com/watch?v=wVCeDdGfVug>

Dr. David Brand will introduce the work and legacy of Sigmund Freud, the founder of psychoanalysis, through a study of two of his case studies, namely the cases of Dora and Little Hans. The case of Dora might well be considered a spectacular failure, since the patient abruptly terminated her treatment at a critical moment. In his effort to understand what went wrong, Freud discovered the central importance of addressing transference in the psychoanalytic situation. In Little Hans, Freud explored the emotional world of a little boy who suddenly developed a devastating phobia which prevented him from leaving his home.

Through his painstaking clinical-detective work, Freud discovered what he came to consider a universal developmental challenge: the Oedipus complex. Those are the lessons that Freud taught the world when these cases were published, well over a century ago, and which animated psychoanalytic thinking and practice for much of the 20th century. But with a hundred years of scholarship, including remarkable research into the actualities of the real-life characters who were those patients, as well as new and evolved perspectives on issues such as the nature of transference and the Oedipus complex, we can see those cases in a startling new light. In our 4 meetings (2 dedicated to each of the case studies), we will look closely.

02] <https://www.youtube.com/watch?v=yfURpbwODQY>

03] <https://www.youtube.com/watch?v=runsSV09uNo>

[07] Fanny Moser

At a glance, Fanny Moser had everything one could possibly want. She was in a loving marriage, had two children, was heiress to an old, aristocratic family, and had married into a family known for their exquisite Swiss watches. Just a few days after the birth of her second daughter, her husband died of a heart attack, and his son from a previous marriage began spreading rumors that Fanny had killed him. After a long, scandalous court battle to clear her name of the accusations, she sold the Moser watch company, gave a huge amount of money to the construction and support of several hospitals, and became more and more known for her nervous condition. She went from doctor to doctor, trying all the new cures, but nothing worked.

She first consulted with Josef Breuer, and Freud was also brought in on the case when she was moved to a sanatorium in Vienna. Suffering from severe depression and nervous tics, she was hypnotized by Freud and encouraged to recount every trauma that ailed her, with the end goal of erasing it from her memory. Traumas ranged from the death of her husband to a scary toad she once saw. Although her condition seemed to improve,

it wouldn't for long. Less than a year later, she was back in a clinic. Even though she claimed a strong dislike for Freud (blaming him and Breuer for the poor relationship between herself and her daughters, which stemmed in no small part from her outrage that one of them wanted to be a scientist), she returned again and again as a patient.

She continued to relapse in spite of repeated treatment. Estranged from her hated younger daughter and refusing aid from her older daughter (who became an accomplished zoologist), she instead turned to a lover who would extort millions from her. She died in 1925. Freud wrote to her daughter, apologizing for his failure in diagnosing the correct nature of their relationship and their estrangement.

[08] Hilda Doolittle (H.D.)

Hilda Doolittle was a writer and a poet, and through a series of letters she wrote while under Freud's care and a follow-up book, we have the most complete documentation of his actual methods of analysis and therapy.

Doolittle gave birth to a stillborn child in 1915. After that, she gave birth to a daughter in 1918. Recovering from the birth and a prolonged illness, she and her companion, Winifred Ellerman (Bryher), headed to Greece so she could recover. Along the way, she had a brief romance with one of the men on their ship. (Her husband, who wasn't the father of her child, had long since left.) Doolittle was included in every part of the marriage between Bryher and Robert McAlmon. When McAlmon was incapable of putting up with the two women, he left and was replaced by Kenneth Macpherson. Bryher and Macpherson married, adopted Doolittle's daughter, and included Doolittle in their threesome partnership. Freud must have loved hearing this story.

Perhaps strangely, one of the things that doesn't turn up either in Freud's case studies on "H.D." was the question of sexuality. Regardless of her rather confused personal life, Doolittle went to see him because she was suffering from writer's block. His therapy worked; she would go on to write *Tribute to Freud*, an entire memoir documenting their sessions and their personal connection. Her writing after her therapy sessions would explore many of Freud's theories, from the parent-child relationship to gender identity, in a literary format.

Doolittle's letters also talk about the others that sat in on their analysis and therapy sessions—Freud's dogs. Either one or both of his dogs, described as chows that looked like little bears, were always present and were known to cause quite a distraction. Doolittle talks about them fighting and one instance where two puppies were introduced to the chaotic mix, a strange setting for a therapy session, no doubt.

[09] Daniel Paul Schreber

Freud analyzed the case of German judge Daniel Paul Schreber with nothing more to go on than Schreber's own memoirs. Initially attracted by phrases like "soul murder," Freud found in Schreber a fascinating story of psychosis.

The story started in childhood. Schreber's father was a doctor who taught that children should not be allowed to cry (and should be beaten until they stopped), given baths in cold water to make them tougher, and forced to wear an orthopedic device at least between the ages of two and eight to ensure that they stood up straight all the time. A child's day was to be rigidly scheduled, and if the child missed switching from one activity

to the next, they went hungry. If punishments and beatings needed to be administered, the child must be made to go to the punisher, so they wouldn't hold a grudge.

His father died when Schreber was 19, and when he was 35, his older brother committed suicide. Schreber himself suffered a mental breakdown after being defeated in a run for political office. Committed to a hospital, he was diagnosed as highly sensitive to stimuli (particularly noises), highly emotional, a hypochondriac, and suffering from speech impediments. He was released after six months.

He enjoyed eight years of relative normalcy, but he relapsed, and this time, his hospitalization lasted for another eight years. It was during those eight years that he wrote the book that Freud was so fascinated by. This was also the period during which he believed his body was being turned into the body of a woman (with assistance from little men who lived in his feet and ran the pumps that evacuated his old organs and pushed in the new) and that his ultimate purpose in life was to become pregnant with God's child.

Freud concluded that Schreber's delusions centered around first the man who was treating him, Professor Flechsig, and then, later, God. The idea that he needed to become a woman in order to fulfill his purpose in life—become the mother to a new race of men—indicated that Schreber still feared his father (rightfully so), and latent fears of castration performed by his father manifested themselves in a belief that he was becoming a woman. When God became the central figure to his delusion, Flechsig became a hated figure rather than a savior, suggesting to Freud that Schreber was also dealing with an intense, sexual attraction to Flechsig. When that wasn't fulfilled, the Flechsig role morphed into the role of God, with Schreber filling the subservient, female role his father's abuse had pushed him toward.

[10] Sergei Pankejeff (Wolf Man)

Born in 1886, Sergei Pankejeff would be haunted by death, depression, and suicide for most of his life. Depression was chronic in his family. In 1906, his sister committed suicide, followed by his father in 1907. Even his wife would later commit suicide in 1938. When he began suffering from depression, he sought help.

Freud saw him as a patient from 1910–14, concentrating on a dream that he remembered having as a young child. It involved him sleeping in his bed and waking to look out of an open window. There was a walnut tree outside, and in the tree sat six or seven giant white wolves, watching him. Although he was originally diagnosed with what Dr. Emil Kraepelin called "manic-depressive insanity," Freud disagreed and diagnosed him with "obsessional neurosis" that stemmed from episodes of anxiety that began at a young age which were colored with the religious upbringing that his mother imposed on him.

Freud believed that the wolf dream was the key to unlocking what was going on in Pankejeff's psyche. Animals, Freud said, were often a substitute for a father figure in dreams. The idea of the window opening and the predatory wolves waiting and watching was clearly a sign of a sexual fantasy that Pankejeff was repressing, in which his father was the predator and he was the prey. Part of that, he said, came from a repressed memory that had surfaced. Supposedly, Pankejeff was only 18 months old when he witnessed what he had thought was a violent act between his mother and father, one that he had come to understand was somehow pleasurable.

Freud also looked at the relationship between Pankejeff and his pious female role models—his mother and his beloved Nanya, the nurse who took care of him when he was young. Even though he tried to be good and do as they told him, his baser urges inevitably got the better of him and were released in violent outbursts. His sister stood for not only incest, but unresolved issues, as she took her own life before they could be sorted through. For Freud, the Wolf Man was the perfect depiction of the damage that unresolved sexual issues in infants can do. Pankejeff ultimately sought help elsewhere and became an insurance lawyer.

Resource:

<https://listverse.com/2015/08/26/10-fascinating-case-studies-from-sigmund-freuds-career/>

Kindly visit the following Web Pages for further material

[01] <https://www.psychologistworld.com/freud/case-studies-overview>

[02] <https://study.com/academy/lesson/psychology-case-study-little-hans.html>

[03] <https://www.simplypsychology.org/little-hans.html>

[04] <chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://core.ac.uk/download/pdf/13275883.pdf>

[05] <https://www.psychologistworld.com/>

[06] https://en.wikipedia.org/wiki/Irma%27s_injection

[07] <https://thebrooklyninstitute.com/items/courses/new-york/freuds-case-studies-the-rat-man/>

[08] <https://www.press.jhu.edu/books/title/2522/case-sigmund-freud>

[09] [https://en.wikipedia.org/wiki/Dora_\(case_study\)](https://en.wikipedia.org/wiki/Dora_(case_study))

(☺)(☺)(☺)(☺)(☺)



Home Movies and Other Films in the Sigmund Freud Papers at the Library of Congress

<https://www.loc.gov/collections/sigmund-freud-papers/articles-and-essays/home-movies-and-other-films/>

Housed in the Motion Picture, Broadcasting, and Recorded Sound Division and presented on the Library of Congress website are eleven Sigmund Freud "home movies" (ten titles) made between 1928 and 1939, the last decade or so of Freud's life. By 1928, Freud had already undergone several operations for cancer of the jaw and palate. Many of the films reveal the acute discomfort of the prosthesis he wore. Yet despite his failing health, the films also reveal Freud as man who still delighted in his family, grandchildren, dogs, visitors, and the beautiful natural surroundings of his summer retreats. Featured are quiet domestic scenes, large family celebrations, the arrival of guests, and the enjoyment of gardens. More ominously, the films also show a swastika-draped Vienna during May Day celebrations in May 1938 and Freud's arrival in Paris after fleeing Nazi-controlled Austria in June.

According to Anna Freud, who narrated clips from the home movies in the late 1970s, most of the films were made by American composer Mark Brunswick who was married to American psychoanalyst Ruth Mack Brunswick and by Princess Marie Bonaparte, a French psychoanalyst and Freud's analysand. The earliest films are in black and white. Some of the films made by Marie Bonaparte between 1937 and 1939 are in color. All together these films represent more than an hour of viewing.

The Freud home movies fall into three categories based on location.

The first category consists of films made during sojourns away from the Freud home in Vienna. The earliest is a film made in 1928 at Ernst Simmel's Sanatorium Schloss Tegel where Freud stayed while a new prosthesis was being made for him in Berlin. Other films were made during the Freud family's summer retreats. In 1929 and 1930 these took place respectively amid the breathtaking scenery of Schneewinkel in the Bavarian Alps and Lake Grundlsee in Austria. From 1931 to 1937 the family remained tethered to Vienna in the summers, renting villas in the suburbs which were chosen for the quality of their outdoor spaces and their proximity to medical care as Freud's health declined.

The second category consists of films made in the Freuds' home at Berggasse 19 in Vienna. Shot in the winter of 1937 by Marie Bonaparte, the films show the rooms where psychoanalysis evolved: the waiting room where Bonaparte and others would await appointments, Freud's consulting room, and his study that housed his desk and much of his antiquities collection. Also shown are Anna Freud's rooms and the home's kitchen, dining room, and courtyard. The interior scenes are unfortunately poorly lit. Another of the Vienna films, shot in color, includes the street scenes of May Day celebrations in 1938 after the Anschluss. A child waves a swastika while swastika banners hang on buildings near the Freud home.

The final group of films records Freud's departure from Vienna and resettlement in London. These films, made by Marie Bonaparte, begin on the rooftop terrace of her home in Paris where Freud rested briefly before continuing onto London in June 1938. Other films show the Freud family in their new home at 20 Maresfield Gardens, capturing the quotidian moments of their transplanted lives. One of the last films of Freud is in his London Garden where family and friends gathered to celebrate what would be his last birthday in May 1939.

Also available online, in addition to the Freud home movies, is a film made and narrated by Sándor Lorand, a Hungarian psychoanalyst who immigrated to the United States in 1925. The film chronicles the Eleventh Congress of the International Psychoanalytical Association held in Oxford, England, in July 1929. Lorand introduces dozens of prominent psychoanalysts as they gathered for the congress.

List of Films

- [\[Sigmund Freud visits Simmel in Tegel--home movies\]](#)
- [\[Sigmund Freud--home movies\]](#)
- [\[Sigmund Freud and Anna and grandchildren in Grundlsee, 1930--home movies\]](#)
- [\[Sigmund Freud at Grundlsee, Austria and Pötzleinsdorf, Vienna, Austria--home movies\]](#)
- [\[Pötzleinsdorf, July 1932, Professor, with Prof. Löwy-- Sigmund Freud--home movies\] / filmed by Mark Brunswick](#)
- [\[Sigmund Freud, original film--home movies. No. 2\]](#)
- [\[La Bergasse, Vienna, hiver 1937--Sigmund Freud--home movies\] / filmed by Marie Bonaparte](#)
- [\[Le Professeur Freud de Vienne à Londres par Paris--Sigmund Freud--home movies\] / filmed by Marie Bonaparte](#)
- [\[Home movies from Freud Archives, 1938-1939--Sigmund Freud--home movies\] / filmed by Marie Bonaparte](#)
- [\[Home movies from Freud Archives, 1939--Sigmund Freud--home movies\] / filmed by Marie Bonaparte](#)
- [\[The Eleventh Congress of the International Psycho-Analytical Association, Oxford, England, July, 1929 / photographed by Dr. Sándor Lorand\]](#)

(☺)(☺)(☺)(☺)(☺)

Photographs

in the Sigmund Freud Papers at the

Library of Congress

<https://www.loc.gov/collections/sigmund-freud-papers/articles-and-essays/photographs/>

Nearly all of the photographs received as part of the Sigmund Freud Papers are housed in the Library's [Prints & Photographs Division](#), and many images for which researchers have purchased copies are available online via the [Prints & Photographs Online Catalog \(PPOC\)](#). The collection contains more than a thousand photographs, several prints and drawings, and a copper printing plate. Photographs date between 1860 and 1980 and include portraits, both individual and group, as well as snapshots, of Sigmund Freud; his family members including his parents, siblings, wife (Martha Bernays), and children; his associates, among them A. A. Brill, Princess Marie Bonaparte, Sándor Ferenczi, C. G. Jung, and Arnold Zweig; his teachers; and others, including his patient, Fanny Moser. Many of the photographs depict Freud's residences in Vienna and London.



[Sigmund Freud's sister Adolphine \("Dolfi"\) Freud as a young woman, photographed between 1882 and 1900](#). Born in 1862, she died in the Theresienstadt concentration camp in 1942.

One of three albums in the collection contains thirty photographs taken by Edmund Engelman in 1938 of rooms in Freud's Vienna apartment including his consulting room and study; Anna Freud's consulting room and study; and his collection of antiquities including figurines and busts. Also included are photographs of sculpture and portraits of Freud and events honoring him after his death, including those surrounding the Freud Centenary of 1956.

The visual materials from the Sigmund Freud Papers (also referred to in the Prints & Photographs Division as the "Sigmund Freud Collection") are organized and cataloged in LOTs (groups of related images):

- Portraits of Sigmund Freud, His Family and Associates ([LOT 11831](#));
- Survey of collection of antiques and art objects at the Sigmund Freud Study at 20 Maresfield Gardens, London, 1961 ([LOT 11832-A](#));

- Sexuelsymbolik ([LOT 11832-B](#));
- Sigmund Freud Albums ([LOT 13992](#));
- Portraits and Other Images Related Sigmund Freud ([LOT 13993](#)); and
- Portrait of Sigmund Freud and print of the Vienna Psychoanalytic Institute building ([LOT 13994](#)).

Rights to many of the images in the Prints & Photographs Division collection may be restricted (see Sigmund Freud Collection [rights statement](#)).

@@@@@@@@@@@@@@@@@@@@

FREUD MUSEUM LONDON

<https://www.freud.org.uk/>

The final home of Sigmund Freud,
the founder of psychoanalysis, and his daughter
Anna Freud, a pioneering child psychoanalyst.

DISCOVER THE STORY
OF PSYCHOANALYSIS.
SEE FREUD'S STUDY
AND ICONIC COUCH.

[Some of the Photos of the Museum](#)





(😊)(😊)@@@@@@@@@@@@@@@@@@@@(😊)(😊)

Contributions

of

Sigmund Freud

Freud wrote prolifically about theory and technique of psychoanalysis, and its implications for how we understand society, culture, and ourselves.

His major psychoanalytic works include:

- *The Interpretation of Dreams* (1900)
- *The Psychopathology of Everyday Life* (1901)
- *Three Essays on the Theory of Sexuality* (1905)
- *Jokes and their Relation to the Unconscious* (1905)
- *Beyond the Pleasure Principle* (1920)
- *Civilisation and its Discontents* (1931)

Contribution to Psychology

Freud drew heavily upon the emphasis of philosophers such as [Nietzsche](#), Dostoevsky, and Kant. Freud's theories continue to influence much of modern psychology, and his ideas also resonate throughout philosophy, sociology, and political science, with thinkers such as [Jacques Lacan](#) and Karl Marx drawing heavily upon Freudian theories. Freud's emphasis upon early life and the drive to pleasure are perhaps his most significant contributions to psychology. Even contemporary psychologists who disavow Freud's theories often take an interest in a client's early life and the relationship between child and parent. Some of Freud's most significant theories include:

- **The development of the unconscious and conscious minds.** Freud argued that the mind consists of the conscious mind, which contains the thoughts and beliefs of which we are aware. The unconscious mind, by contrast, is a repository for repressed memories and unexpressed desires, and problems with the unconscious mind can lead to problems with behavior and emotional regulation.
- **The structural model of personality.** Drawing upon his theory of the unconscious mind, Freud developed the concepts of the [id](#), [ego](#), and [superego](#). The ego is the everyday personality that we present to the world, but represents only a fraction of a person's true self. The superego, by contrast, serves as a sort of conscience and internalizes moral, social, and cultural norms. The id is a pleasure-seeking, primitive structure that is present at birth. It forms the foundation of a person's personality, and unconscious id desires can explain seemingly unexplainable behaviors.
- **Stages of psychosexual development.** These stages, which include the oral, anal, genital, latent, and phallic, represent different stages of child development during which a child has a major psychological task he or she must complete. The primary task of the anal stage, for example, is toilet training. Failure to competently complete a major developmental task can lead to later psychological problems related to that stage. For example, children who have trouble during toilet training may grow into anally retentive adults. One of the most popular and widely debated sub-theories within the stages of psychosexual development is the Oedipal complex. During this developmental challenge, a son is incestuously attracted to his mother and feels rivalry toward his father. He must resolve this challenge by identifying with his father.

- **The concept of defense mechanisms.** Freud's defense mechanisms—which are still a part of contemporary psychology—are tools of the unconscious mind that are designed to alter reality in order to avoid pain and suffering. Repression, for example, is the tendency to forget troubling events, while projection is the tendency to project one's own traits onto someone else. Freud's defense mechanisms were further developed and codified by his daughter Anna Freud.
- **Dream interpretation.** Freud believed that dreams could be interpreted to glean important information about a person's psychology and personality, and he believed that dreams frequently served as wish-fulfilment devices.

Psychoanalytic theory of Sigmund Freud



Freud, still beholden to Charcot's hypnotic method, did not grasp the full implications of Breuer's experience until a decade later, when he developed the technique of free association. In part an extrapolation of the automatic writing promoted by the German Jewish writer Ludwig Börne a century before, in part a result of his own clinical experience with other hysterics, this

revolutionary method was announced in the work Freud published jointly with Breuer in 1895, *Studien über Hysterie* (*Studies in Hysteria*). By encouraging the patient to express any random thoughts that came associatively to mind, the technique aimed at uncovering hitherto unarticulated material from the realm of the psyche that Freud, following a long tradition, called the unconscious. Because of its incompatibility with conscious thoughts or conflicts with other unconscious ones, this material was normally hidden, forgotten, or unavailable to conscious reflection. Difficulty in freely associating—sudden silences, stuttering, or the like—suggested to Freud the importance of the material struggling to be expressed, as well as the power of what he called the patient's defenses against that expression. Such blockages Freud dubbed resistance, which had to be broken down in order to reveal hidden conflicts. Unlike Charcot and Breuer, Freud came to the conclusion, based on his clinical experience with female hysterics, that the most insistent source of resisted material was sexual in nature. And even more momentously, he linked the etiology of neurotic symptoms to the same struggle between a sexual feeling or urge and the psychic defenses against it. Being able to bring that conflict to consciousness through free association and then probing its implications was thus a crucial step, he reasoned, on the road to relieving the symptom, which was best understood as an unwitting compromise formation between the wish and the defense.

[Screen memories](#)



At first, however, Freud was uncertain about the precise status of the sexual component in this dynamic conception of the psyche. His patients seemed to recall actual experiences of early seductions, often incestuous in nature. Freud's initial impulse was to accept these as having happened. But then, as he disclosed in a now famous letter to Fliess of September 2,

1897, he concluded that, rather than being memories of actual events, these shocking recollections were the residues of infantile impulses and desires to be seduced by an adult. What was recalled was not a genuine memory but what he would later call a screen memory, or fantasy, hiding a primitive wish. That is, rather than stressing the corrupting initiative of adults in the etiology of neuroses, Freud concluded that the fantasies and yearnings of the child were at the root of later conflict.

The absolute centrality of his change of heart in the subsequent development of psychoanalysis cannot be doubted. For in attributing sexuality to children, emphasizing the causal power of fantasies, and establishing the importance of repressed desires, Freud laid the groundwork for what many have called the epic journey into his own psyche, which followed soon after the dissolution of his partnership with Breuer.

Freud's work on hysteria had focused on female sexuality and its potential for neurotic expression. To be fully universal, psychoanalysis—a term Freud coined in 1896—would also have to examine the male psyche in a condition of what might be called normality. It would have to become more than a psychotherapy and develop into a complete theory of the mind. To this end Freud accepted the enormous risk of generalizing from the experience he knew best: his own. Significantly, his self-analysis was both the first and the last in the history of the movement he spawned; all future analysts would have to undergo a training analysis with someone whose own analysis was ultimately traceable to Freud's analysis of his disciples.



Freud's self-exploration was apparently enabled by a disturbing event in his life. In October 1896, Jakob Freud died shortly before his 81st birthday. Emotions were released in his son that he understood as having been long repressed, emotions concerning his earliest familial experiences and feelings. Beginning in earnest in July 1897, Freud attempted to reveal their meaning by drawing on a technique that had been available for millennia: the deciphering of dreams. Freud's contribution to the tradition of dream analysis was path-breaking, for in insisting on them as "the royal road to a knowledge of the unconscious," he provided a remarkably elaborate account of why dreams originate and how they function.

[The interpretation of dreams](#)

In what many commentators consider his master work, *Die Traumdeutung* (published in 1899, but given the date of the dawning century to emphasize its epochal character; *The*



Interpretation of Dreams), he presented his findings. Interspersing evidence from his own dreams with evidence from those recounted in his clinical practice, Freud contended that dreams played a fundamental role in the psychic economy. The mind's energy—which Freud called libido and identified principally, but not exclusively, with the sexual drive—was a fluid and malleable force capable of excessive and disturbing power. Needing to be discharged to ensure pleasure and prevent pain, it sought

whatever outlet it might find. If denied the gratification provided by direct motor action, libidinal energy could seek its release through mental channels. Or, in the language of *The Interpretation of Dreams*, a wish can be satisfied by an imaginary wish fulfillment. All dreams, Freud claimed, even nightmares manifesting apparent anxiety, are the fulfillment of such wishes.

More precisely, dreams are the disguised expression of wish fulfillments. Like neurotic symptoms, they are the effects of compromises in the psyche between desires and prohibitions in conflict with their realization. Although sleep can relax the power of the mind's diurnal censorship of forbidden desires, such censorship, nonetheless, persists in part during nocturnal existence. Dreams, therefore, have to be decoded to be understood, and not merely because they are actually forbidden desires experienced in distorted fashion. For dreams undergo further revision in the process of being recounted to the analyst.

The Interpretation of Dreams provides a hermeneutic for the unmasking of the dream's disguise, or dreamwork, as Freud called it. The manifest content of the dream, that which is remembered and reported, must be understood as veiling a latent meaning. Dreams defy logical entailment and narrative coherence, for they intermingle the residues of immediate daily experience with the deepest, often most infantile wishes. Yet they can be ultimately decoded by attending to four basic activities of the dreamwork and reversing their mystifying effect.



The first of these activities, condensation, operates through the fusion of several different elements into one. As such, it exemplifies one of the key operations of psychic life, which Freud called overdetermination. No direct correspondence between a simple manifest content and its multidimensional latent counterpart can be assumed. The second activity of the dreamwork, displacement, refers to the decentring of dream thoughts, so that the most urgent wish is often obliquely or marginally represented on the manifest level. Displacement also means the associative substitution of one signifier in the dream for another, say, the king for one's father. The

third activity Freud called representation, by which he meant the transformation of thoughts into images. Decoding a dream thus means translating such visual representations back into intersubjectively available language through free association. The final function of the dreamwork is secondary revision, which provides some order and intelligibility to the dream by supplementing its content with narrative coherence. The process of dream interpretation thus reverses the direction of the dreamwork, moving from the level of the conscious recounting of the dream through the preconscious back beyond censorship into the unconscious itself.

Further theoretical development

In 1904 Freud published *Zur Psychopathologie des Alltagslebens* (*The Psychopathology of Everyday Life*), in which he explored such seemingly insignificant errors as slips of the tongue or pen (later colloquially called Freudian slips), misreadings, or forgetting of names. These errors Freud understood to have symptomatic and thus interpretable importance. But unlike dreams they need not betray a repressed infantile wish yet can arise from more immediate hostile, jealous, or egoistic causes.

In 1905 Freud extended the scope of this analysis by examining *Der Witz und seine Beziehung zum Unbewussten* (*Jokes and Their Relation to the Unconscious*). Invoking the idea of “joke-work” as a process comparable to dreamwork, he also acknowledged the double-sided quality of jokes, at once consciously contrived and unconsciously revealing. Seemingly innocent phenomena like puns or jests are as open to interpretation as more obviously tendentious, obscene, or hostile jokes. The explosive response often produced by successful humour, Freud contended, owes its power to the orgasmic release of unconscious impulses, aggressive as well as sexual. But insofar as jokes are more deliberate than dreams or slips, they draw on the rational dimension of the psyche that Freud was to call the ego as much as on what he was to call the id.

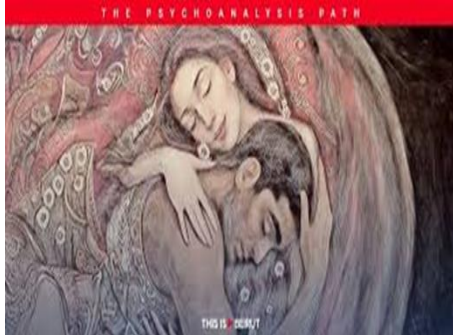


In 1905 Freud also published the work that first thrust him into the limelight as the alleged champion of a pansexualist understanding of the mind: *Drei Abhandlungen zur Sexualtheorie* (*Three Contributions to the Sexual Theory*, later translated as *Three Essays on the Theory of Sexuality*), revised and expanded in subsequent editions. The work

established Freud as a pioneer in the serious study of sexology, alongside Richard von Krafft-Ebing, Havelock Ellis, Albert Moll, and Iwan Bloch. Here he outlined in greater detail than before his reasons for emphasizing the sexual component in the development of both normal and pathological behaviour. Although not as reductionist as popularly assumed, Freud nonetheless extended the concept of sexuality beyond conventional usage to include a panoply of erotic impulses from the earliest childhood years on. Distinguishing between sexual aims (the act toward which instincts strive) and sexual objects (the person, organ, or physical entity eliciting attraction), he elaborated

a repertoire of sexually generated behaviour of astonishing variety. Beginning very early in life, imperiously insistent on its gratification, remarkably plastic in its expression, and open to easy maldevelopment, sexuality, Freud concluded, is the prime mover in a great deal of human behaviour.

Sexuality and development



To spell out the formative development of the sexual drive, Freud focused on the progressive replacement of erotogenic zones in the body by others. An originally polymorphous sexuality first seeks gratification orally through sucking at the mother's breast, an object for which other surrogates can later be provided. Initially unable to distinguish between self and breast, the infant soon comes to appreciate its mother as the first external love object. Later Freud would contend that even before that moment, the child can treat its own body as such an object, going beyond undifferentiated autoeroticism to a narcissistic love for the self as such. After the oral phase, during the second year, the child's erotic focus shifts to its anus, stimulated by the struggle over toilet training. During the anal phase the child's pleasure in defecation is confronted with the demands of self-control. The third phase, lasting from about the fourth to the sixth year, he called the phallic. Because Freud relied on male sexuality as the norm of development, his analysis of this phase aroused considerable opposition, especially because he claimed its major concern is castration anxiety.

To grasp what Freud meant by this fear, it is necessary to understand one of his central contentions. As has been stated, the death of Freud's father was the trauma that permitted him to delve into his own psyche. Not only did Freud experience the expected grief, but he also expressed disappointment, resentment, and even hostility toward his father in the dreams he analyzed at the time. In the process of abandoning the seduction theory he recognized the source of the anger as his own psyche rather than anything objectively done by his father. Turning, as he often did, to evidence from literary and mythical texts as anticipations of his psychological insights, Freud interpreted that source in terms of Sophocles' tragedy *Oedipus Rex*. The universal applicability of its plot, he conjectured, lies in the desire of every male child to sleep with his mother and to remove the obstacle to the realization of that wish, his father. What he later dubbed the Oedipus complex presents the child with a critical problem, for the unrealizable yearning at its root provokes an imagined response on the part of the father: the threat of castration.



The phallic stage can only be successfully surmounted if the Oedipus complex with its accompanying castration anxiety can be resolved. According to Freud, this resolution can

occur if the boy finally suppresses his sexual desire for the mother, entering a period of so-called latency, and internalizes the reproachful prohibition of the father, making it his own with the construction of that part of the psyche Freud called the superego or the conscience.

The blatantly phallogentric bias of this account, which was supplemented by a highly controversial assumption of penis envy in the already castrated female child, proved troublesome for subsequent psychoanalytic theory. Not surprisingly, later analysts of female sexuality have paid more attention to the girl's relations with the pre-Oedipal mother than to the vicissitudes of the Oedipus complex. Anthropological challenges to the universality of the complex have also been damaging, although it has been possible to redescribe it in terms that lift it out of the specific familial dynamics of Freud's own day. If the creation of culture is understood as the institution of kinship structures based

on exogamy, then the Oedipal drama reflects the deeper struggle between natural desire and cultural authority.



Freud, however, always maintained the intrapsychic importance of the Oedipus complex, whose successful resolution is the precondition for the transition through latency to the mature sexuality he called the genital phase. Here the parent of the opposite sex is conclusively abandoned in favour of a more suitable love object able to reciprocate reproductively useful passion. In the case of the girl, disappointment over the nonexistence of a penis is transcended by the

rejection of her mother in favour of a father figure instead. In both cases, sexual maturity means heterosexual, procreatively inclined, genitally focused behaviour.

Sexual development, however, is prone to troubling maladjustments preventing this outcome if the various stages are unsuccessfully negotiated. Fixation of sexual aims or objects can occur at any particular moment, caused either by an actual trauma or the blockage of a powerful libidinal urge. If the fixation is allowed to express itself directly at a later age, the result is what was then generally called a perversion. If, however, some part of the psyche prohibits such overt expression, then, Freud contended, the repressed and censored impulse produces neurotic symptoms, neuroses being conceptualized as the negative of perversions. Neurotics repeat the desired act in repressed form, without conscious memory of its origin or the ability to confront and work it through in the present.

In addition to the neurosis of hysteria, with its conversion of affective conflicts into bodily symptoms, Freud developed complicated etiological explanations for other typical neurotic behaviour, such as obsessive-compulsions, paranoia, and narcissism. These he called psychoneuroses, because of their rootedness in childhood conflicts, as opposed to the actual neuroses such as hypochondria, neurasthenia, and anxiety neurosis, which are

due to problems in the present (the last, for example, being caused by the physical suppression of sexual release).

Freud's elaboration of his therapeutic technique during these years focused on the implications of a specific element in the relationship between patient and analyst, an element whose power he first began to recognize in reflecting on Breuer's work with Anna O. Although later scholarship has cast doubt on its veracity, Freud's account of the episode was as follows. An intense rapport between Breuer and his patient had taken an alarming turn when Anna divulged her strong sexual desire for him. Breuer, who recognized the stirrings of reciprocal feelings, broke off his treatment out of an understandable confusion about the ethical implications of acting on these impulses. Freud came to see in this troubling interaction the effects of a more pervasive phenomenon, which he called transference (or in the case of the analyst's desire for the patient, counter-transference). Produced by the projection of feelings, transference, he reasoned, is the reenactment of childhood urges cathected (invested) on a new object. As such, it is the essential tool in the analytic cure, for by bringing to the surface repressed emotions and allowing them to be examined in a clinical setting, transference can permit their being worked through in the present. That is, affective remembrance can be the antidote to neurotic repetition.

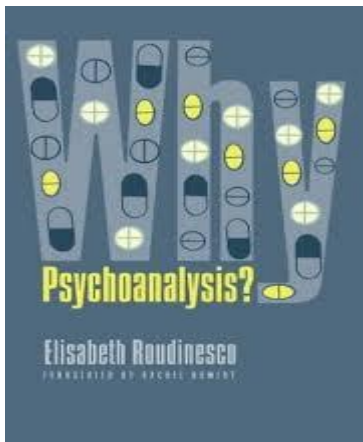


It was largely to facilitate transference that Freud developed his celebrated technique of having the patient lie on a couch, not looking directly at the analyst, and free to fantasize with as little intrusion of the analyst's real personality as possible. Restrained and neutral, the analyst functions as a screen for the displacement of early emotions, both erotic and aggressive. Transference onto the analyst is itself a kind of neurosis, but one in the service of an ultimate working through of the conflicting feelings it expresses. Only certain illnesses, however, are open to this treatment, for it demands the ability to redirect libidinal energy outward. The psychoses, Freud sadly concluded, are based on the redirection of libido back onto the patient's ego and cannot therefore be relieved by transference in the analytic situation. How successful psychoanalytic therapy has been in the treatment of psychoneuroses remains, however, a matter of considerable dispute.

Although Freud's theories were offensive to many in the Vienna of his day, they began to attract a cosmopolitan group of supporters in the early 1900s. In 1902 the Psychological Wednesday Circle began to gather in Freud's waiting room with a number of future luminaries in the psychoanalytic movements in attendance. Alfred Adler and Wilhelm Stekel were often joined by guests such as Sándor Ferenczi, Carl Gustav Jung, Otto Rank, Ernest Jones, Max Eitingon, and A.A. Brill. In 1908 the group was renamed the Vienna Psychoanalytic Society and held its first international congress in Salzburg. In the same year the first branch society was opened in Berlin. In 1909 Freud, along with Jung and Ferenczi, made a historic trip to Clark University in Worcester, Massachusetts. The lectures he gave there were soon



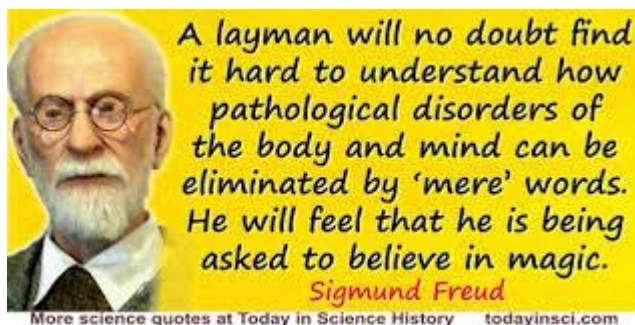
published as *Über Psychoanalyse* (1910; *The Origin and Development of Psychoanalysis*), the first of several introductions he wrote for a general audience. Along with a series of vivid case studies—the most famous known colloquially as “Dora” (1905), “Little Hans” (1909), “The Rat Man” (1909), “The Psychotic Dr. Schreber” (1911), and “The Wolf Man” (1918)—they made his ideas known to a wider public.



As might be expected of a movement whose treatment emphasized the power of transference and the ubiquity of Oedipal conflict, its early history is a tale rife with dissension, betrayal, apostasy, and excommunication. The most widely noted schisms occurred with Adler in 1911, Stekel in 1912, and Jung in 1913; these were followed by later breaks with Ferenczi, Rank, and Wilhelm Reich in the 1920s. Despite efforts by loyal disciples like Ernest Jones to exculpate Freud from blame, subsequent research concerning his relations with former disciples like Viktor Tausk have clouded the picture considerably. Critics of the hagiographic legend of Freud

have, in fact, had a relatively easy time documenting the tension between Freud's aspirations to scientific objectivity and the extraordinarily fraught personal context in which his ideas were developed and disseminated. Even well after Freud's death, his archivists' insistence on limiting access to potentially embarrassing material in his papers has reinforced the impression that the psychoanalytic movement resembled more a sectarian church than a scientific community (at least as the latter is ideally understood).

[Toward a general theory of Sigmund Freud](#)



If the troubled history of its institutionalization served to call psychoanalysis into question in certain quarters, so too did its founder's penchant for extrapolating his clinical findings into a more ambitious general theory. As he admitted to Fliess in 1900, “I am actually not a man of science at

all.... I am nothing but a conquistador by temperament, an adventurer.” Freud's so-called metapsychology soon became the basis for wide-ranging speculations about cultural, social, artistic, religious, and anthropological phenomena. Composed of a complicated and often revised mixture of economic, dynamic, and topographical elements, the metapsychology was developed in a series of 12 papers Freud composed during World War I, only some of which were published in his lifetime. Their general findings appeared in two books in the 1920s: *Jenseits des Lustprinzips* (1920; *Beyond the Pleasure Principle*) and *Das Ich und das Es* (1923; *The Ego and the Id*).

In these works, Freud attempted to clarify the relationship between his earlier topographical division of the psyche into the unconscious, preconscious, and conscious and his subsequent structural categorization into id, ego, and superego. The id was defined in terms of the most primitive urges for gratification in the infant, urges dominated by the desire for pleasure through the release of tension and the cathexis of energy. Ruled by no laws of logic, indifferent to the demands of expediency, unconstrained by the resistance of external reality, the id is ruled by what Freud called the primary process directly expressing somatically generated instincts. Through the inevitable experience of frustration, the infant learns to adapt itself to the exigencies of reality. The secondary process that results leads to the growth of the ego, which follows what Freud called the reality principle in contradistinction to the pleasure principle dominating the id. Here the need to delay gratification in the service of self-preservation is slowly learned in an effort to thwart the anxiety produced by unfulfilled desires. What Freud termed defense mechanisms are developed by the ego to deal with such conflicts. Repression is the most fundamental, but Freud also posited an entire repertoire of others, including reaction formation, isolation, undoing, denial, displacement, and rationalization.



The last component in Freud's trichotomy, the superego, develops from the internalization of society's moral commands through identification with parental dictates during the resolution of the Oedipus complex. Only partly conscious, the superego gains some of its punishing force by borrowing certain aggressive elements in the id, which are turned inward against the ego and produce feelings of guilt. But it is largely through the internalization of social norms that the superego is constituted, an acknowledgement that prevents psychoanalysis from conceptualizing the psyche in purely biologicistic or individualistic terms.

Freud's understanding of the primary process underwent a crucial shift in the course of his career. Initially he counterposed a libidinal drive that seeks sexual pleasure to a self-preservation drive whose telos is survival. But in 1914, while examining the phenomenon of narcissism, he came to consider the latter instinct as merely a variant of the former. Unable to accept so monistic a drive theory, Freud sought a new dualistic alternative. He arrived at the speculative assertion that there exists in the psyche an innate, regressive drive for stasis that aims to end life's inevitable tension. This striving for rest he christened the Nirvana principle and the drive underlying it the death instinct, or Thanatos, which he could substitute for self-preservation as the contrary of the life instinct, or Eros.

[Please go to this Web Page to see the Video](#)

Sigmund Freud: The Father of Psychoanalysis

https://www.youtube.com/watch?v=CvISgp0_8Cc

Please visit these Web Pages to know MORE about his contribution

- 01] <https://study.com/academy/lesson/freuds-major-contributions-limitations.html>
- 02] <https://www.psychologs.com/sigmund-freuds-5-most-important-contributions-to-psychology/>
- 03] <https://www.betterhelp.com/advice/psychologists/sigmund-freud-psychology-and-the-influence-of-psychoanalysis/>
- 04] <https://emocare.co.in/a-brief-history-of-sigmund-freud-and-his-contributions-to-psychology/>
- 05] <https://www.freud.org.uk/education/resources/who-was-sigmund-freud/>
- 06] https://en.wikipedia.org/wiki/Sigmund_Freud
- 07] <https://www.britannica.com/biography/Sigmund-Freud>
- 08] <https://study.com/academy/lesson/freuds-major-contributions-limitations.html>

(😊) :*: (😊) :*: (😊)

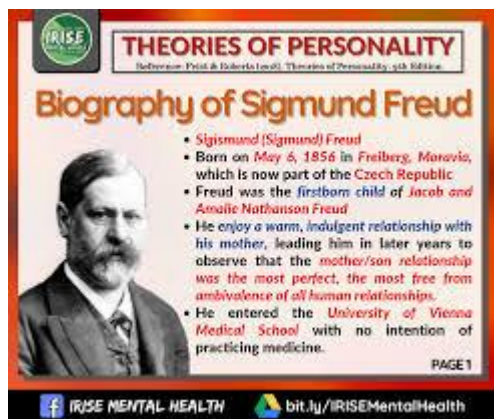
Biography

Sigmund Freud

Psychology's most famous figure is also one of the most influential and controversial thinkers of the 20th century. Sigmund Freud, an Austrian neurologist born in 1856, is often referred to as the "father of modern psychology."



Freud's home at Berggasse 19, Freud's birthplace, a rented room in a locksmith's house, Vienna



Freud revolutionized how we think about and treat mental health conditions. Freud founded psychoanalysis as a way of listening to patients and better understanding how their minds work. Psychoanalysis continues to have an enormous influence on modern psychology and psychiatry.

Sigmund Freud's theories and work helped shape current views of dreams, childhood, personality, memory, sexuality, and therapy. Freud's work also laid the foundation for many other theorists to

formulate ideas, while others developed new theories in opposition to his ideas. To understand Freud's legacy, it is important to begin with a look at his life. His experiences informed many of his theories, so learning more about his life and the times in which he lived can lead to a deeper understanding of where his theories came from.



Freud was born in Frieberg, Moravia in 1856, but when he was four years old his family moved to Vienna where he was to live and work until the last years of his life. In 1938 the Nazis annexed Austria, and Freud, who was Jewish, was allowed to leave for England. For these reasons, it was above all with the city of Vienna that Freud's name was destined to be deeply associated for posterity, founding as he did what

was to become known as the first

Viennese school of psychoanalysis from which flowed psychoanalysis as a movement and all subsequent developments in this field. The scope of Freud's interests, and of his professional training, was very broad. He always considered himself first and foremost a scientist, endeavoring to extend the compass of human knowledge, and to this end (rather than to the practice of medicine) he enrolled at the medical school at the University of Vienna in 1873. He concentrated initially on biology, doing research in physiology for six years under the great German scientist Ernst Brücke, who was director of the Physiology Laboratory at the University, and thereafter specializing in neurology.



He received his medical degree in 1881, and having become engaged to be married in 1882, he rather reluctantly took up more secure and financially rewarding work as a doctor at Vienna General Hospital. Shortly after his marriage in 1886, which was extremely happy and gave Freud six children—the youngest of whom, Anna, was to herself become a distinguished psychoanalyst—Freud set up a private practice in the treatment of psychological disorders, which gave him much of the clinical material that he based his theories and pioneering techniques on.

In 1885-86, Freud spent the greater a year in Paris, where he was deeply impressed by the work of the French neurologist Jean Charcot who was at time using hypnotism to treat hysteria other abnormal mental conditions. he returned to Vienna, Freud experimented with hypnosis but found beneficial effects did not last. At this he decided to adopt instead a method suggested by the work of an older Viennese colleague and friend, Josef Breuer, who had discovered that when he encouraged a hysterical patient to talk uninhibitedly about the earliest occurrences of the symptoms, they sometimes gradually abated. Working with Breuer, Freud formulated and developed the idea that many neuroses (phobias, hysterical paralysis and pains, some forms of paranoia, and so forth) had their origins in deeply traumatic experiences which had occurred in the patient's past but which were now forgotten—hidden from consciousness. The treatment was to enable the patient to recall the experience to consciousness, to confront it in a deep way both intellectually and emotionally, and in thus discharging it, to remove the underlying psychological causes of the neurotic symptoms. This technique, and the theory from which it is derived, was given its classical expression in *Studies in Hysteria*, jointly published by Freud and Breuer in 1895.



part of

that
and
When

that its
point

Shortly thereafter, however, Breuer found that he could not agree with what he regarded as the excessive emphasis which Freud placed upon the sexual origins and content of neuroses, and the two parted company, with Freud continuing to work alone to develop and refine the theory and practice of psychoanalysis. In 1900, after a protracted period of self-analysis, he published *The Interpretation of Dreams*, which is generally regarded as his greatest work. This was followed in 1901 by *The Psychopathology of Everyday Life*; and in 1905 by *Three Essays on the Theory of Sexuality*. Freud's psychoanalytic theory was initially not well received—when its existence was acknowledged at all it was usually by people who were, as Breuer had foreseen, scandalized by the emphasis placed on sexuality by Freud.



**Approach to Freud's consulting
rooms at Berggasse 19**

It was not until 1908, when the first International Psychoanalytical Congress was held at Salzburg that Freud's importance began to be generally recognized. This was greatly facilitated in 1909, when he was invited to give a course of lectures in the United States, which were to form the basis of his 1916 book *Five Lectures on Psycho-Analysis*. From this point on Freud's reputation and fame grew enormously, and he continued to write prolifically until his death, producing in all more than twenty volumes of theoretical works and clinical studies. He was also not averse to critically revising his views, or to making fundamental alterations to his most basic principles when he considered that the scientific evidence demanded it—this was most clearly evidenced by



his advancement of a completely new tripartite (id, ego, and super-ego) model of the mind in his 1923 work *The Ego and the Id*. He was initially greatly heartened by attracting followers of the intellectual caliber of Adler and Jung, and was correspondingly disappointed when they both went on to found rival schools of psychoanalysis—thus giving rise to the first two of many schisms in the movement—but he

knew that such disagreement over basic principles had been part of the early development of every new science.

After World War One, Freud spent less time in clinical observation and concentrated on the application of his theories to history, art, literature and anthropology. In 1923, he published *'The Ego and the Id'*, which suggested a new structural model of the mind, divided into the 'id, the 'ego' and the 'superego'.

In 1933, the Nazis publicly burnt a number of Freud's books. In 1938, shortly after the Nazis annexed Austria, Freud left Vienna for London with his wife and daughter Anna. Freud had been diagnosed with cancer of the jaw in 1923, and underwent more than 30 operations. He died of cancer on 23 September 1939.



**Close up of his commemorative
Blue plaque (commissioned by English Heritage)
at his Hampstead home**



Freud's last home, now dedicated to his life and work as the Freud Museum, 20 Maresfield Gardens, Hampstead, north London

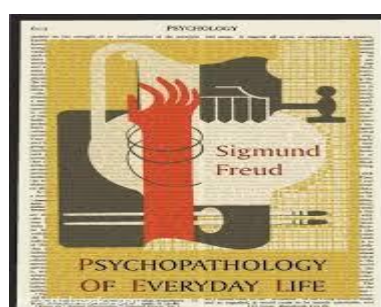
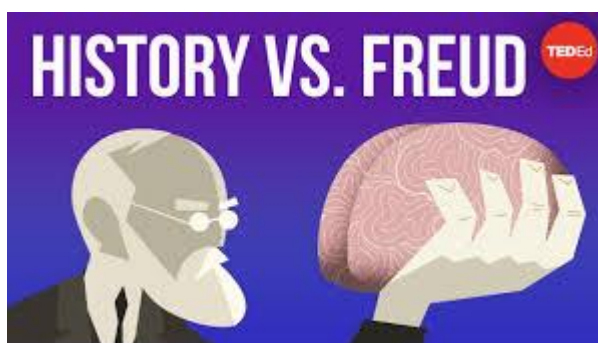
Please go to this Web Page to see the Video

Sigmund Freud: The Father of Psychoanalysis

https://www.youtube.com/watch?v=CvISgp0_8Cc

Biography

- Born on May 6, 1856, in Freiberg, Moravia, which is now Pribor, in Czech Republic
- He had two half-brothers, Emmanuel and Philipp
- His mother was the same age as his half brothers. (this would later fuel some of his ideas)
- Freud's father was a Jewish wool merchant
- His family moved to Leipzig, Germany in 1859, and then settled in Vienna in 1860 where Freud remained until 1938.
- He died in London on September 23, 1939.



01] https://www.bbc.co.uk/history/historic_figures/freud_sigmund.shtml

02] <https://www.goodtherapy.org/famous-psychologists/sigmund-freud.html>

03] <https://www.freud.org.uk/education/resources/who-was-sigmund-freud/>

04] <https://iep.utm.edu/freud/>

05] https://en.wikipedia.org/wiki/Sigmund_Freud

06] <https://www.britannica.com/summary/Sigmund-Freud>

07] <https://www.britannica.com/biography/Sigmund-Freud>

08] <https://www.simplypsychology.org/sigmund-freud.html>

@@@@@@@@@@@@@@@@@@@@



by

Sigmund Freud

Sigmund Freud is thought of as founding father of psychoanalysis. Freud's books have been recommended many times by experts.

Freud expert Lisa Appignanesi has recommended books about Sigmund Freud. "Freud is like the weather. He's everywhere.

If you look anywhere in our culture his ideas will appear, even if they're not named as his ideas. Once you've read him, you say to yourself 'oh that that's where this has come from,' even though it may not be publicly stated or cited."

Sigmund Freud (May 6, 1856-September 23, 1939) was an Austrian neurologist and the founder of the psychoanalytic school of psychology, based on his theory that human development is best understood in terms of changing objects of sexual desire; that the Unconscious often represses wishes (generally of a sexual and aggressive nature); that unconscious conflicts over repressed wishes may express themselves in Dreams and Freudian slips; that these unconscious conflicts are the source of neuroses;

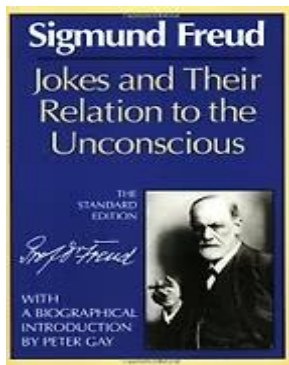
and that neurosis could be treated through bringing these unconscious wishes and repressed memories to consciousness in psychoanalytic treatment.

He is commonly referred to as "the father of psychoanalysis."

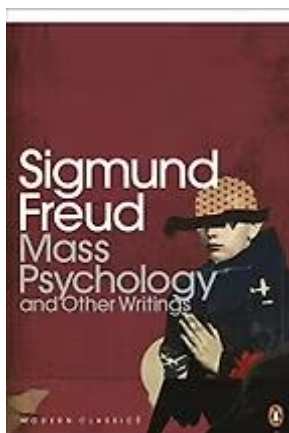
The Complete List of his Books is given at the end.



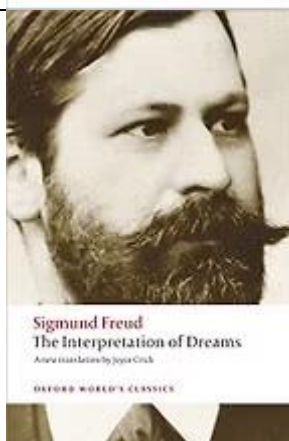
This book is a seminal work that presents the author's theories on human sexuality, including his concept of sexual development through psychosexual stages. It explores topics such as the sexual aberrations, infantile sexuality, and the transformation of puberty. The author argues that sexual drive is present from birth, and that children go through several stages of sexual development. He also discusses the idea of sexual perversions and their origins. This book is considered a foundational text in the field of psychoanalysis.




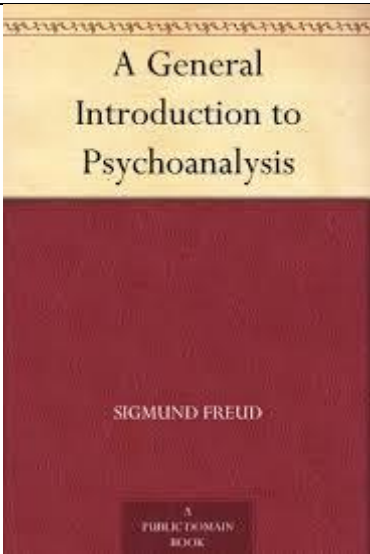
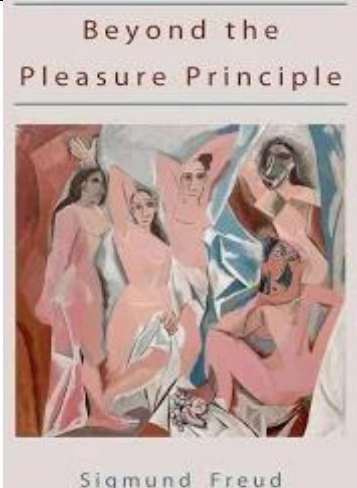
He quotes his predecessors. In Jokes and Their Relation to the Unconscious, Freud is quite generous in talking about Theodor Lipps and others who preceded him in writing books about humour. But I would absolutely say that the serious study of Jewish humour begins with Freud, and he remains, to my mind, its greatest analyst.

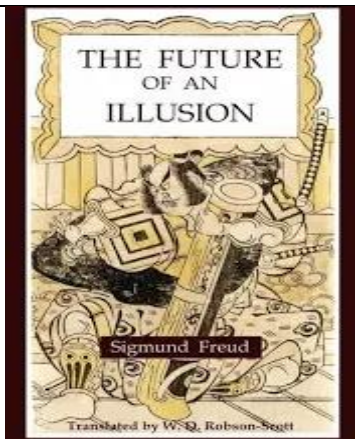


"He writes this paper on group or mass psychology after World War I. It was a time when many writers tried to come to terms with the industrialised mass slaughter and to think about what drove nationalism and militarism in the first place. For Freud, the Great War confirmed some of his own ideas about human destructiveness and repetition. It was viewed as evidence of the power of the irrational. A concern with human destructiveness and aggression and the constant propensity to the repetition of pathology was to be a central feature of his thought in the 1920s and 1930s."



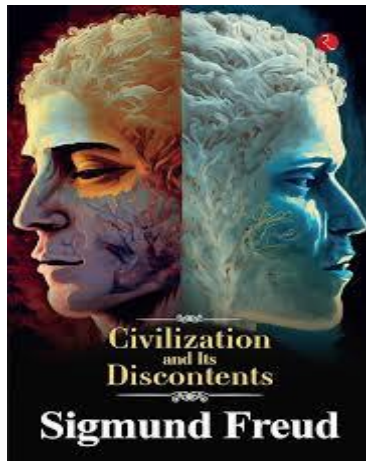
"With The Interpretation of Dreams, he invents a special kind of confessional, reflective, meandering narrative genre, through which you can both argue theoretically and also look inward and write about the self and the way the mind works. Through this book you see how the Freudian self takes on layers and layers of significance. He leads us not only into dreams and their occluded meanings, but into memory: for Freud, the most important dreams take you back into childhood. These memories of childhood are woven into fresh understandings of childhood experience and more

	<p>generally into ideas of how dreams hide meanings and how interpretation can take place.</p>
	<p>Many of the ideas in <i>Studies of Hysteria</i> are now outdated, however. Freud presented the patients as being cathartically cured in a lot of cases. But many of them relapsed, and were not cured. I don't believe in this kind of absolute catharsis. There is also a huge emphasis in the book on sexual trauma or abuse. While a proportion of patients who suffer in this way have experienced significant sexual or physical abuse, that isn't always the case.</p>
	<p>As one of Freud's most famous books, "Introduction to Psychoanalysis" (or <i>Vorlesungen zur Einführung in die Psychoanalyse</i>), Freud outlines his theory of psychoanalysis including the unconscious mind, the idea of neuroses, and dreams.</p> <p>The preface, written by G. Stanley Hall, explains, "These twenty-eight lectures to laymen are elementary and almost conversational. Freud sets forth with a frankness almost startling the difficulties and limitations of psychoanalysis, and also describes its main methods and results as only a master and originator of a new school of thought can do."</p>
	<p>In "Beyond the Pleasure Principle," originally published in German as <i>Jenseits des Lustprinzips</i>, Freud explored his theory of instincts in greater depth. Previously, Freud's work identified the libido as the force behind human actions. In this book, he developed a theory of drives motivated by life and death instincts.</p> <p>In addition to presenting his ideas on life and death instincts, "Beyond the Pleasure Principle" introduced Freud's concept of repetition compulsion. This phenomenon involves people unconsciously repeating traumatic experiences, behaviors, and relationships.</p>

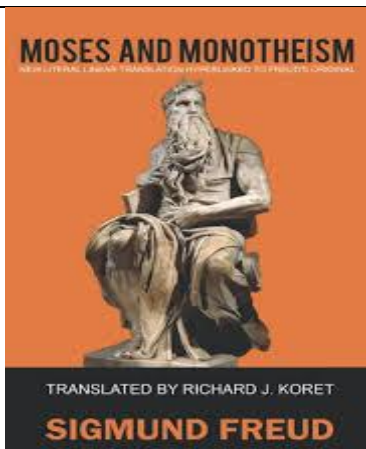


In "The Future of an Illusion," originally published as *Die Zukunft einer Illusion*, Freud explores religion through a psychoanalytic lens.

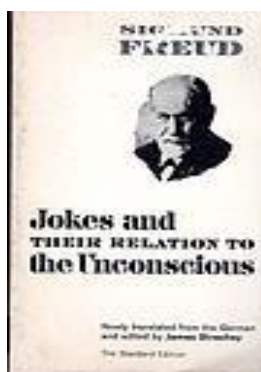
He describes his own ideas about the origins and development of religion, and suggests that religion is an illusion made up of "...certain dogmas, assertions about facts and conditions of external and internal reality which tell one something that one has not oneself discovered, and which claim that one should give them credence."



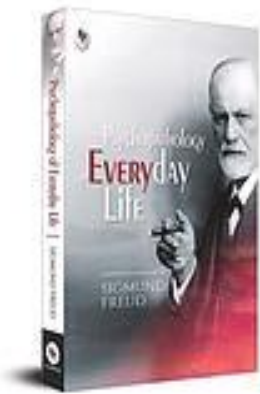
"Civilization and Its Discontents," or *Das Unbehagen in der Kultur*, is one of Freud's best known as most widely read books. The book centers on Freud's ideas about the tension between the individual and civilization. According to Freud, many of our basic desires are at odds with what is best for society, which is why laws prohibiting certain actions are created. The result, he argues, is an ongoing feeling of discontentment among the citizens of that civilization. This Sigmund Freud book is significant because it explores the inherent tension between individual human desires and the demands of society. The book presents a look at Freud's ideas about how individuals navigate these tensions in order to live in organized societies.

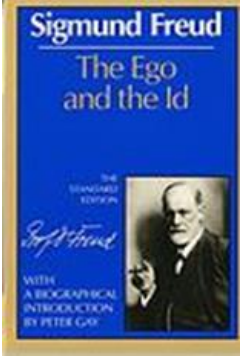
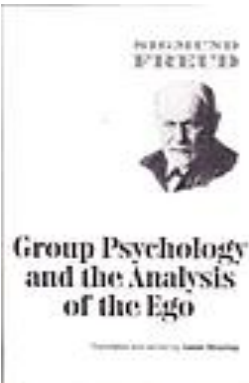
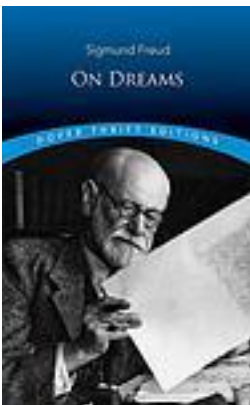



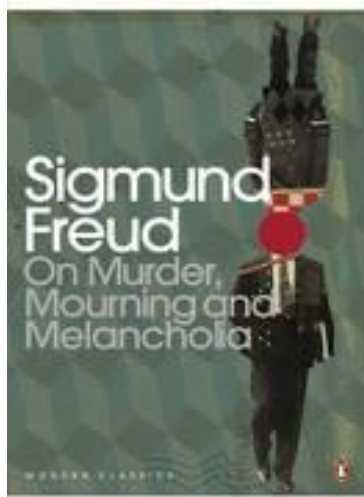
In "Moses and Monotheism," first published in 1937 as *Der Mann Moses und die monotheistische Religion*, Freud utilizes his psychoanalytic theory to develop hypotheses about events of the past. In this book, he suggests that Moses was not Jewish but was instead an ancient Egyptian monotheist.



This book delves into the complex workings of the human mind, exploring the concept of the unconscious. The author posits that our conscious mind is only a small fraction of who we are, and that a vast part of our thoughts, feelings, and behaviors are driven by unconscious processes. He discusses theories on dreams, slips of the tongue, and neuroses, arguing that these are all manifestations of unconscious desires and conflicts. The book provides a foundation for understanding psychoanalysis and the author's influential theories on the human psyche.

	<p>"Three Case Histories" is a compilation of three of the most famous case studies by a renowned psychoanalyst, exploring the complexities of the human mind. The book includes the cases of 'Little Hans', a boy with a phobia of horses, 'The Rat Man', an obsessive-compulsive patient, and 'The Wolf Man', a wealthy Russian aristocrat suffering from a variety of psychoneurotic symptoms. The author uses these cases to demonstrate his theories on psychoanalysis, childhood sexuality, the interpretation of dreams, and the subconscious.</p>
	<p>The book explores the psychological underpinnings of seemingly trivial mistakes and forgetfulness in everyday life, such as slips of the tongue (often referred to as Freudian slips), forgetting names or words, and misplacing objects. The author argues that these errors are not mere accidents but rather manifestations of unconscious thoughts and desires that reveal much about the workings of the human mind. Through a series of engaging anecdotes and case studies, the book delves into the ways in which the subconscious mind influences behavior and sheds light on the deeper layers of human psychology that influence everyday actions and interactions.</p>
	<p>"The Freud Reader" is a comprehensive anthology that provides a key selection of Sigmund Freud's most important writings, spanning the entire length of his career. Edited by a prominent Freud scholar, this collection includes complete texts of some of his most famous works, as well as excerpts from his lesser-known writings. The book is designed to give readers a clear sense of Freud's development as a thinker and writer, presenting his ideas on psychoanalysis, the unconscious mind, dreams, the theory of sexuality, and the structure of the psyche. This reader serves as an essential introduction to Freud's groundbreaking theories and his contributions to the understanding of human psychology.</p>
	<p>This book is a comprehensive exploration of the psychoanalytic theories of anxiety, as well as the role of inhibition and symptoms in mental health. The author delves into the idea that anxiety is a result of repressed libidinal energy and presents his theories on the causes and treatments of neuroses. The book also discusses the relationship between the conscious and unconscious mind, and the impact of childhood experiences on adult behavior.</p>

	<p>This book presents a detailed exploration of the human psyche, delving into the complex relationship and interaction between the conscious and unconscious mind. The author introduces his structural model of the mind, dividing it into the id, ego, and superego. The id is driven by primal urges, the ego seeks to mediate between the id and reality, and the superego represents internalized societal norms. The book examines how these parts of the mind conflict and cooperate, and how they influence human behavior and mental health.</p>
	<p>This book delves into the exploration of group dynamics and mass psychology. The author, a renowned psychologist, theorizes about the nature of groups, how they form, and how individuals within them behave. He also explores the concept of the 'ego' and its role within these group dynamics. The book provides a comprehensive analysis of group psychology, focusing on aspects such as leadership, suggestion and contagion, and the relationship between individual and group mind. It's a significant contribution to the understanding of mass movements and crowd behavior.</p>
	<p>This book delves into the concept of repression, a fundamental aspect of psychoanalytic theory. The author explores the idea that individuals often repress memories, particularly those associated with trauma or discomfort, pushing them into the unconscious mind. This repression, however, can lead to various psychological issues such as anxiety, depression, and neurosis. The book also discusses the therapeutic process of making the unconscious conscious, enabling individuals to confront and deal with these repressed memories.</p>
	<p>"On Narcissism" is an influential psychological work that explores the concept of narcissism, which is characterized by excessive self-love or self-centeredness. The author delves into the origins and development of narcissism, distinguishing between primary narcissism seen in infants who have not yet differentiated themselves from the outside world, and secondary narcissism in adults. The book argues that narcissism is a necessary stage in normal development, but can also be a characteristic of various mental health disorders if it persists into adulthood. The author also introduces the concept of the ego ideal, which plays a critical role in the development of the self and its relations to others.</p>
	<p>These works were written against a background of war and racism. Freud sought the sources of conflict in the deepest memories of humankind, finding clear continuities between our 'primitive' past and 'civilized' modernity. In Totem and Taboo he explores institutions of tribal life, tracing analogies between the rites of</p>



hunter-gatherers and the obsessions of urban-dwellers, while Mourning and Melancholia sees a similarly self-destructive savagery underlying individual life in the modern age, which issues at times in self-harm and suicide. And Freud's extraordinary letter to Einstein, Why War? - rejecting what he saw as the physicist's naïve pacifism - sums up his unsparing view of history in a few profoundly pessimistic, yet grimly persuasive pages.

This is a list of Books published by Sigmund Freud

- 1884 On Coca
- 1891 On Aphasia
- 1892 A Case of Successful Treatment by Hypnotism
- 1893 Charcot
- 1893 On the Psychical Mechanism of Hysterical Phenomena
- 1894 The Neuro-Psychoses of Defence
- 1894 Obsessions and phobias
- 1894 On the Grounds for Detaching a Particular Syndrome from Neurasthenia under the Description "Anxiety Neurosis"
- 1895 Project for a Scientific Psychology
- 1895 Studies on Hysteria (German: *Studien über Hysterie*; co-authored with Josef Breuer)
- 1896 The Aetiology of Hysteria
- 1896 Heredity and the Aetiology of the Neuroses
- 1896 Further Remarks on the Neuro-Psychoses of Defence
- 1898 Sexuality in the Aetiology of the Neuroses
- 1899 Screen Memories
- 1899 An Autobiographical Note
- 1899 The Interpretation of Dreams (German: *Die Traumdeutung*)
- 1901 *On Dreams* (abridged version of *The Interpretation of Dreams*)
- 1904 The Psychopathology of Everyday Life (German: *Zur Psychopathologie des Alltagslebens*)
- 1905 Jokes and Their Relation to the Unconscious
- 1905 Fragment of an Analysis of a Case of Hysteria (Dora)
- 1905 Three Essays on the Theory of Sexuality (German: *Drei Abhandlungen zur Sexualtheorie*)
- 1905 On Psychotherapy

- 1905 Psychopathic Characters on the Stage
- 1906 My Views on the Part Played by Sexuality in the Aetiology of the Neuroses
- 1906 Psycho-Analysis and the Establishment of the Facts in Legal Proceedings
- 1907 Obsessive Actions and Religious Practices
- 1907 Delusion and Dream in Jensen's *Gradiva* (German: *Der Wahn und die Träume in W. Jensens "Gradiva"*)
- 1908 The Sexual Enlightenment of Children
- 1908 Character and Anal Erotism (German: *Charakter und Analerotik*)
- 1908 On the Sexual Theories of Children
- 1908 "Civilized" Sexual Morality and Modern Nervous Illness (German: *Die "kulturelle" Sexualmoral und die moderne Nervosität*)
- 1908 Creative Writers and Day-Dreaming
- 1908 Hysterical Phantasies and their Relation to Bisexuality
- 1909 Family Romances
- 1909 Some General Remarks on Hysterical Attacks
- 1909 Analysis of a Phobia in a Five-Year-Old Boy (Little Hans)
- 1909 Notes upon a Case of Obsessional Neurosis (Rat Man)
- 1910 *Five Lectures on Psycho-Analysis*
- 1910 *Leonardo da Vinci, A Memory of His Childhood* (German: *Eine Kindheitserinnerung des Leonardo da Vinci*)
- 1910 The Antithetical Meaning of Primal Words
- 1910 The Future Prospects of Psycho-analytic Therapy
- 1910 "Wild" psycho-analysis
- 1910 The Psycho-Analytic View of Psychogenic Disturbance of Vision
- 1910 A Special Type of Choice of Object made by Men
- 1911 The Handling of Dream-Interpretation in Psycho-Analysis
- 1911 Formulations on the Two Principles of Mental Functioning'
- 1911 Psycho-Analytic Notes on an Autobiographical Account of a Case of Paranoia (Schreber)
- 1912 On the Universal Tendency to Debasement in the Sphere of Love
- 1912 Recommendations to Physicians Practising Psycho-analysis
- 1912 Types of Onset of Neurosis
- 1912 The Dynamics of Transference
- 1912 Contributions to a Discussion on Masturbation
- 1912 A Note on the Unconscious in Psycho-Analysis
- 1913 Totem and Taboo: Resemblances Between the Psychic Lives of Savages and Neurotics (German: *Totem und Tabu: Einige Übereinstimmungen im Seelenleben der Wilden und der Neurotiker*)
- 1913 The Claims of Psycho-Analysis to Scientific Interest
- 1913 On Beginning the Treatment (Further recommendations on the technique of psycho-analysis)
- 1913 The Disposition to Obsessional Neurosis
- 1913 Theme of the Three Caskets

- 1914 Remembering, Repeating and Working-through (Further recommendations on the technique of psycho-analysis)
- 1914 On Narcissism: an Introduction
- 1914 The Moses of Michelangelo
- 1914 The History of the Psychoanalytic Movement (German: *Zur Geschichte der psychoanalytischen Bewegung*)
- 1915-17 Introductory Lectures on Psycho-Analysis (German: *Vorlesungen zur Einführung in die Psychoanalyse*)
- 1915 Observations on Transference-Love (Further recommendations on the technique of psycho-analysis)
- 1915 Thoughts for the Times on War and Death (German: *Zeitgemäßes über Krieg und Tod*)
- 1915 Instincts and their Vicissitudes
- 1915 Repression
- 1915 The Unconscious
- 1915 A Case of Paranoia Running Counter to the Psycho-Analytic Theory of the Disease
- 1915 Some Character-Types Met with in Psycho-Analytic Work
- 1915 On Transience
- 1916 A Mythological Parallel to a Visual Obsession
- 1917 Mourning and Melancholia
- 1917 A Difficulty on the Path of Psycho-Analysis
- 1917 On Transformations of Instinct as Exemplified in Anal Erotism
- 1917 A Metapsychological Supplement to the Theory of Dreams
- 1918 From the History of an Infantile Neurosis (Wolfman)
- 1918 The Taboo of Virginity
- 1918 Lines of Advance in Psycho-Analytic Therapy
- 1918 Introduction to Psycho-Analysis and the War Neuroses
- 1918 On the Teaching of Psycho-Analysis in the Universities
- 1918 James J. Putnam
- 1919 A Child is Being Beaten
- 1919 The Uncanny (German: *Das Unheimliche*)
- 1920 The Psychogenesis of a Case of Homosexuality in a Woman
- 1920 Beyond the Pleasure Principle (German: *Jenseits des Lustprinzips*)
- 1920 A Note on the Prehistory of The Technique of Analysis
- 1920 Supplements to the Theory of Dreams
- 1921 Psycho-analysis and Telepathy
- 1921 Group Psychology and the Analysis of the Ego (German: *Massenpsychologie und Ich-Analyse*)
- 1922 Medusa's Head (German: *Das Medusenhaupt*)
- 1922 Dreams and Telepathy
- 1922 Some Neurotic Mechanisms in Jealousy, Paranoia and Homosexuality
- 1923 The Ego and the Id (German: *Das Ich und das Es*)

- 1923 A Seventeenth-Century Demonological Neurosis (Christoph Haizmann)
- 1923 Infantile Genital Organisation
- 1924 Neurosis and Psychosis
- 1924 The Loss of Reality in Neurosis and Psychosis
- 1924 The Economic Problem of Masochism
- 1924 The Dissolution of the Oedipus Complex
- 1925 The Resistances to Psycho-analysis
- 1925 Josef Breuer
- 1925 A Note upon the "Mystic Writing-Pad"
- 1925 An Autobiographical Study (1935 Postscript)
- 1925 Negation
- 1925 Some Psychical Consequences of the Anatomical Distinction between the Sexes
- 1926 Karl Abraham
- 1926 *Inhibitions, Symptoms and Anxiety*
- 1926 The Question of Lay Analysis (German: *Die Frage der Laieanalyse*)
- 1927 The Future of an Illusion (German: *Die Zukunft einer Illusion*)
- 1927 Fetishism
- 1927 Humour
- 1928 Dostoevsky and Parricide
- 1930 Civilization and Its Discontents (German: *Das Unbehagen in der Kultur*)
- 1931 Libidinal Types
- 1931 Female Sexuality
- 1932 The Acquisition of Control Over Fire
- 1933 Sandor Ferenczi
- 1933 *New Introductory Lectures on Psycho-Analysis*
- 1933 Why War? (German: *Warum Krieg?* co-authored with Albert Einstein)
- 1936 A Disturbance of Memory on the Acropolis
- 1937 Lou Andreas-Salome
- 1937 Analysis Terminable and Interminable
- 1937 Constructions in Analysis
- 1938 *An Outline of Psycho-Analysis* (German: *Abriß der Psychoanalyse*)
- 1938 Some Elementary Lessons in Psycho-Analysis
- 1938 The Splitting of the Ego in the Process of Defence
- 1938 A Comment on Anti-Semitism
- 1939 Moses and Monotheism (German: *Der Mann Moses und die monotheistische Religion*)

Also, visit the following Web Pages

01] <https://fivebooks.com/people/sigmund-freud-books/>

02] <https://www.verywellmind.com/books-by-sigmund-freud-2795862>

03] <https://www.biblio.com/sigmund-freud/author/235>

04] <https://shop.freud.org.uk/collections/works-by-freud>

05] <https://www.thriftbooks.com/a/sigmund-freud/199388/>

06] <https://www.goodreads.com/shelf/show/sigmund-freud>

[Containing 180 books written by him and also,
books on/about him & the topics related to
Psychoanalysis]

07] https://en.wikipedia.org/wiki/Sigmund_Freud_bibliography

08] https://en.wikipedia.org/wiki/Category:Books_by_Sigmund_Freud

09] <https://thegreatestbooks.org/authors/5215>

10] <https://www.karnacbooks.com/Author.asp?AID=3543>

(😊)(😊)(😊)(😊)(😊)



Sigmund Freud

Watch these Cartoons:

[01] <https://www.youtube.com/watch?v=6CfmnQs19Ik>

Not a typical biography, Ralph Steadman examines Freud using Freud's 1905 essay on Jokes and illustrates his points with 75 drawings. Rich illustrations and witty text work hand in hand to transform each scene into a "joking situation," which the artist hilariously examines according to the techniques wielded by Freud himself in his 1905 book on humour and the unconscious mind.

[02] <https://www.youtube.com/watch?v=6VBWwvJjdx>

Stumped on how to treat Albert Einstein's embarrassing condition, Freud enlists the help of his one-time colleague Carl Jung.

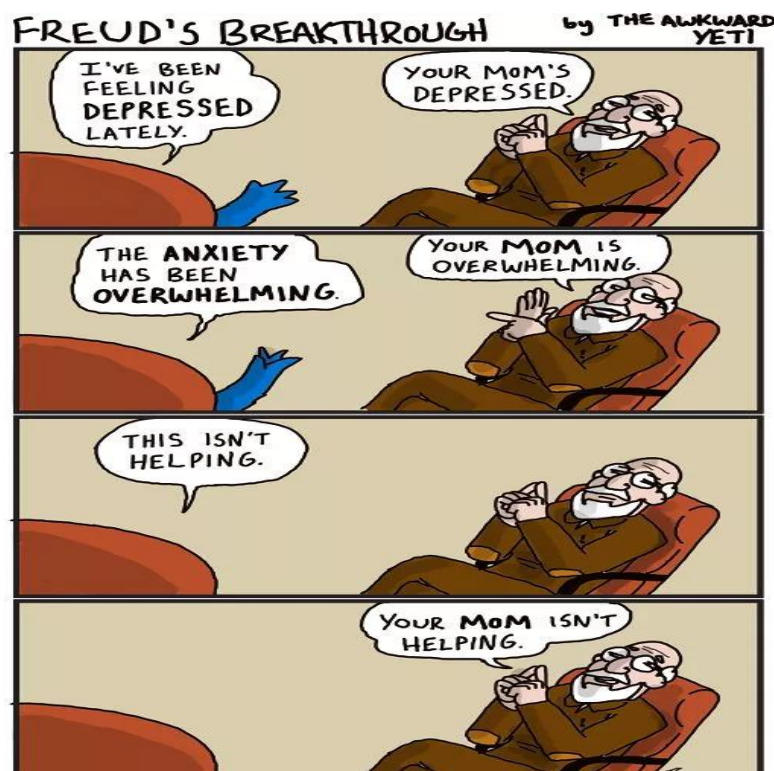
Sigmund Freud took a very keen interest in the psychology of humour and it is hoped that he would have found the following memes and cartoons very funny!

Explore the depths of the human psyche with our collection of Freudian theory cartoons.

From dream analysis to the id, ego, and superego, these cartoons will tickle your subconscious and leave you in stitches.

Because psychoanalysis is a serious business, it has become a classic target of cartoonists.

Just Enjoy!

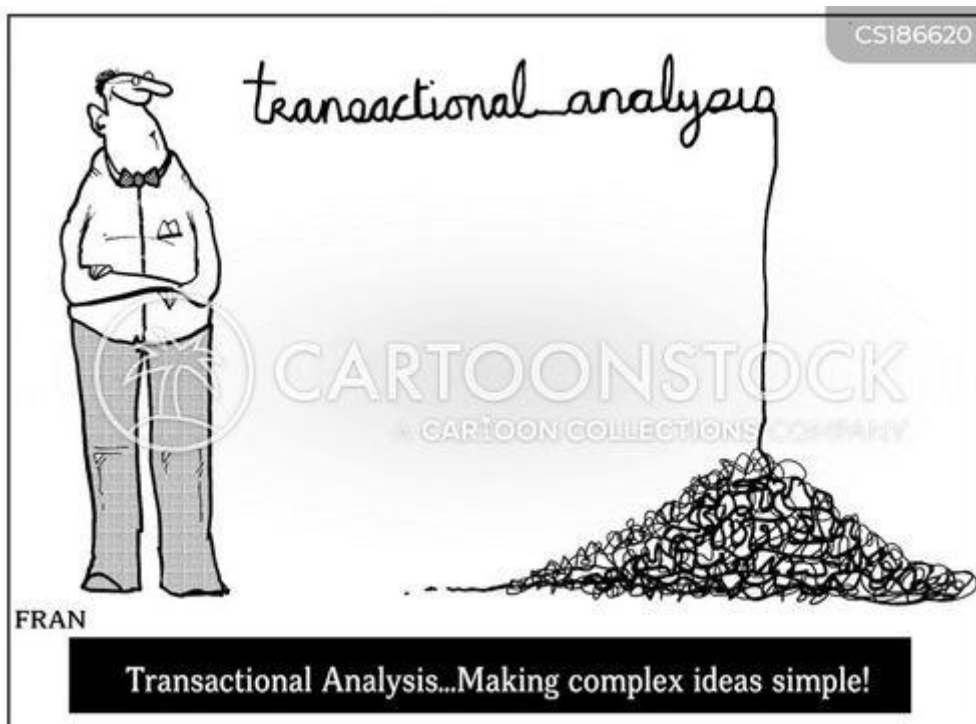




"Can I have a volunteer, please."



"There's also my theory that we all come from a bad dream I'm having."

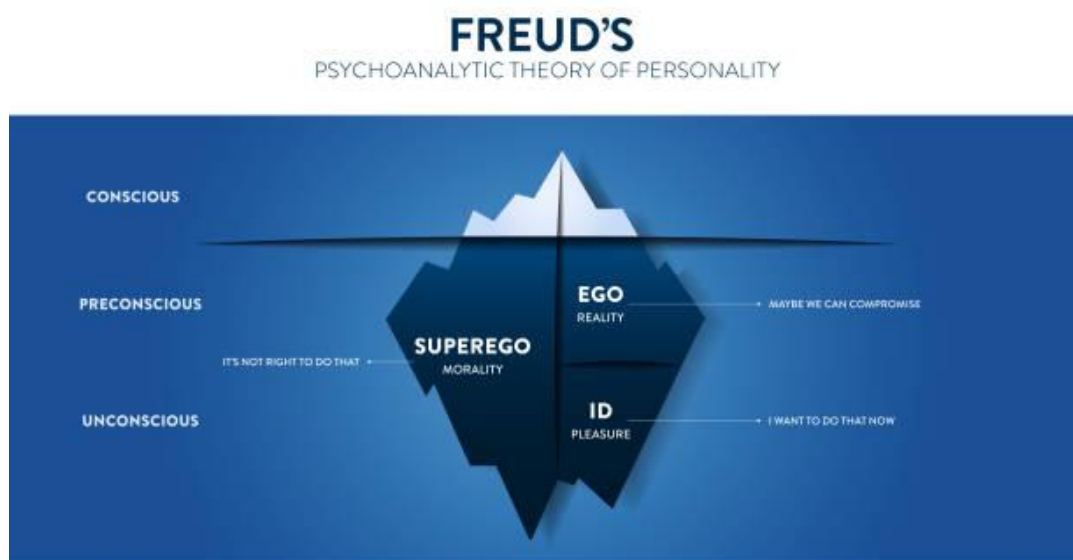
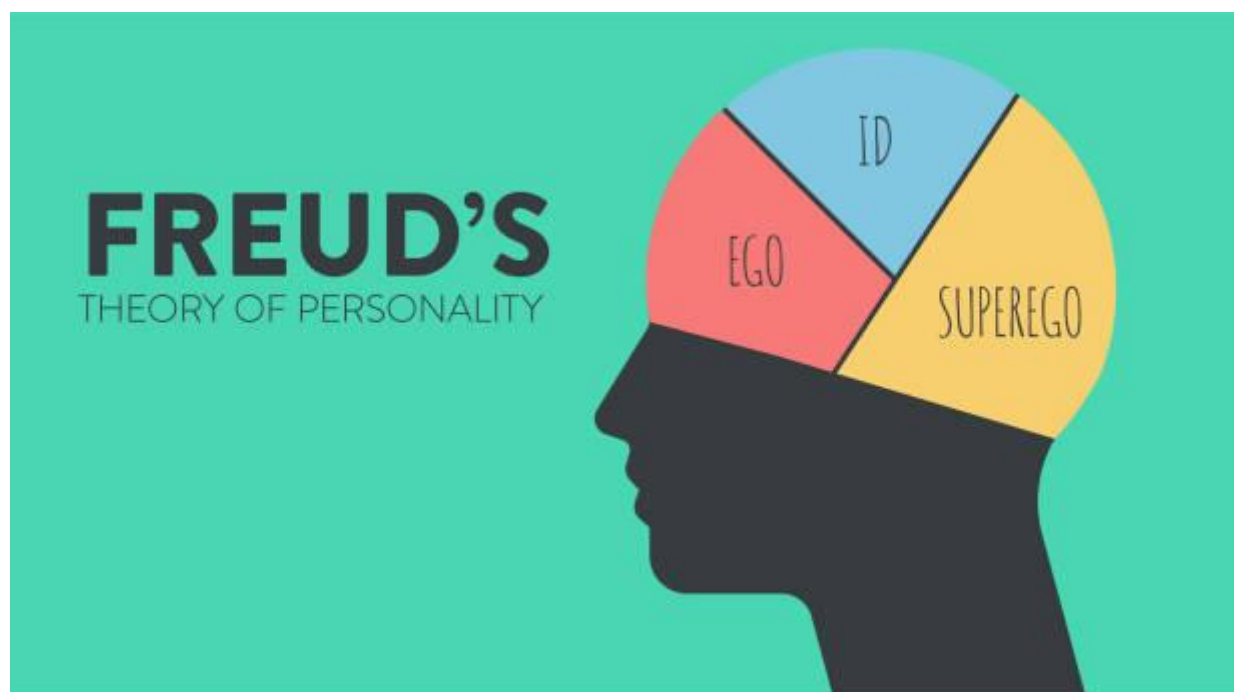
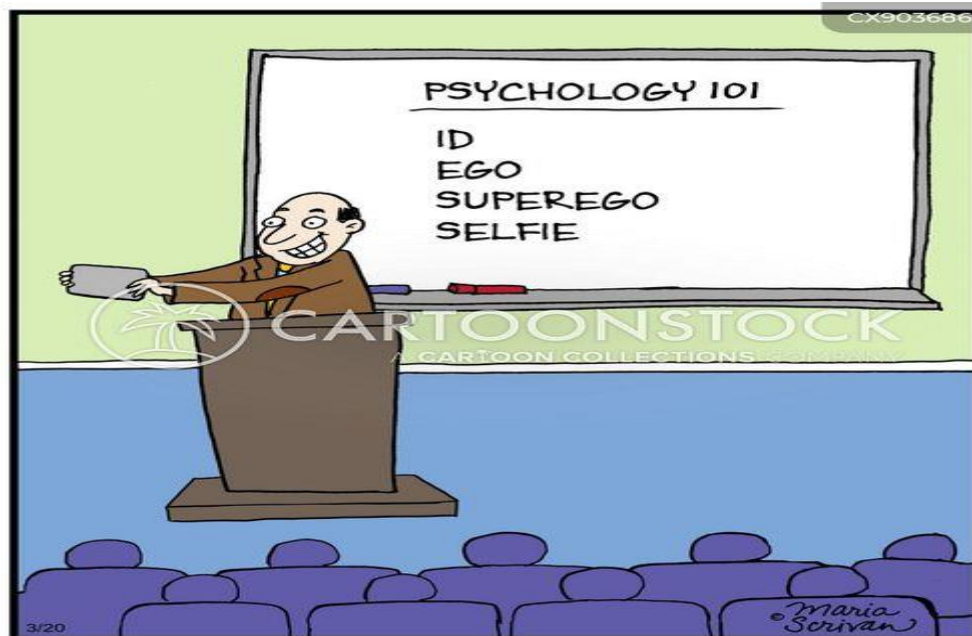


A VERY FREUDIAN SLIP



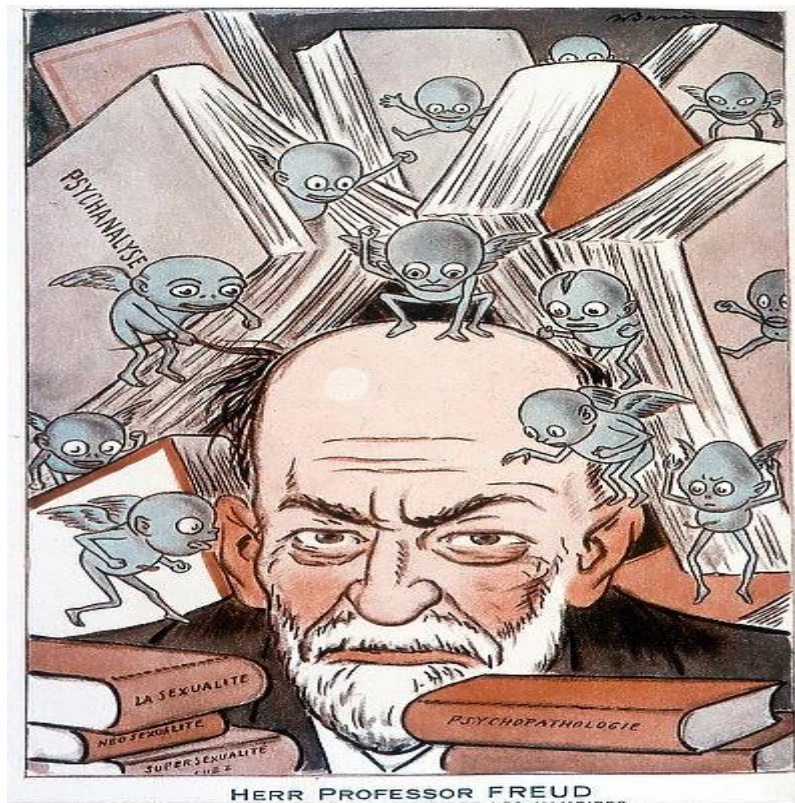
THE SIMULTANEOUS CREATION OF THE
FREUDIAN SLIP AND A CARTOON CLICHÉ.







"Laugh and the world laughs with you.
Cry...and your doctor will prescribe
anti-depressants."- Sigmund Fraud



FREUD AT A CROSSROADS



"I UTILIZE THE BEST FROM FREUD, THE BEST FROM JUNG AND THE BEST FROM MY UNCLE MARTY, A VERY SMART FELLOW."



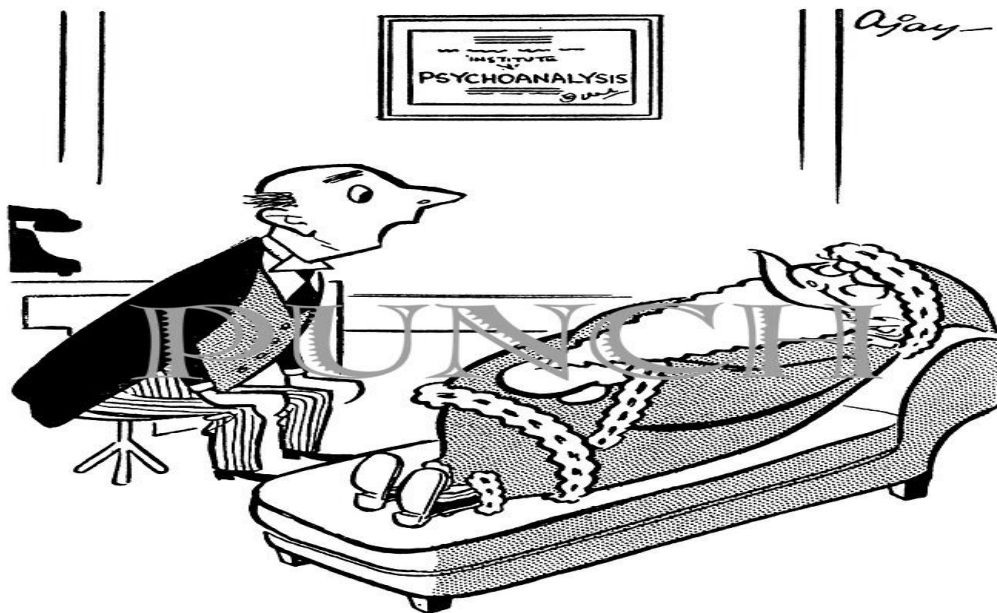




"WHAT REALLY ANNOYS ME IS THAT THEY'RE NOT EVEN MY DEMONS — THEY'RE GOYA'S AND HIERONYMUS BOSCH'S AND BREUGHEL'S."

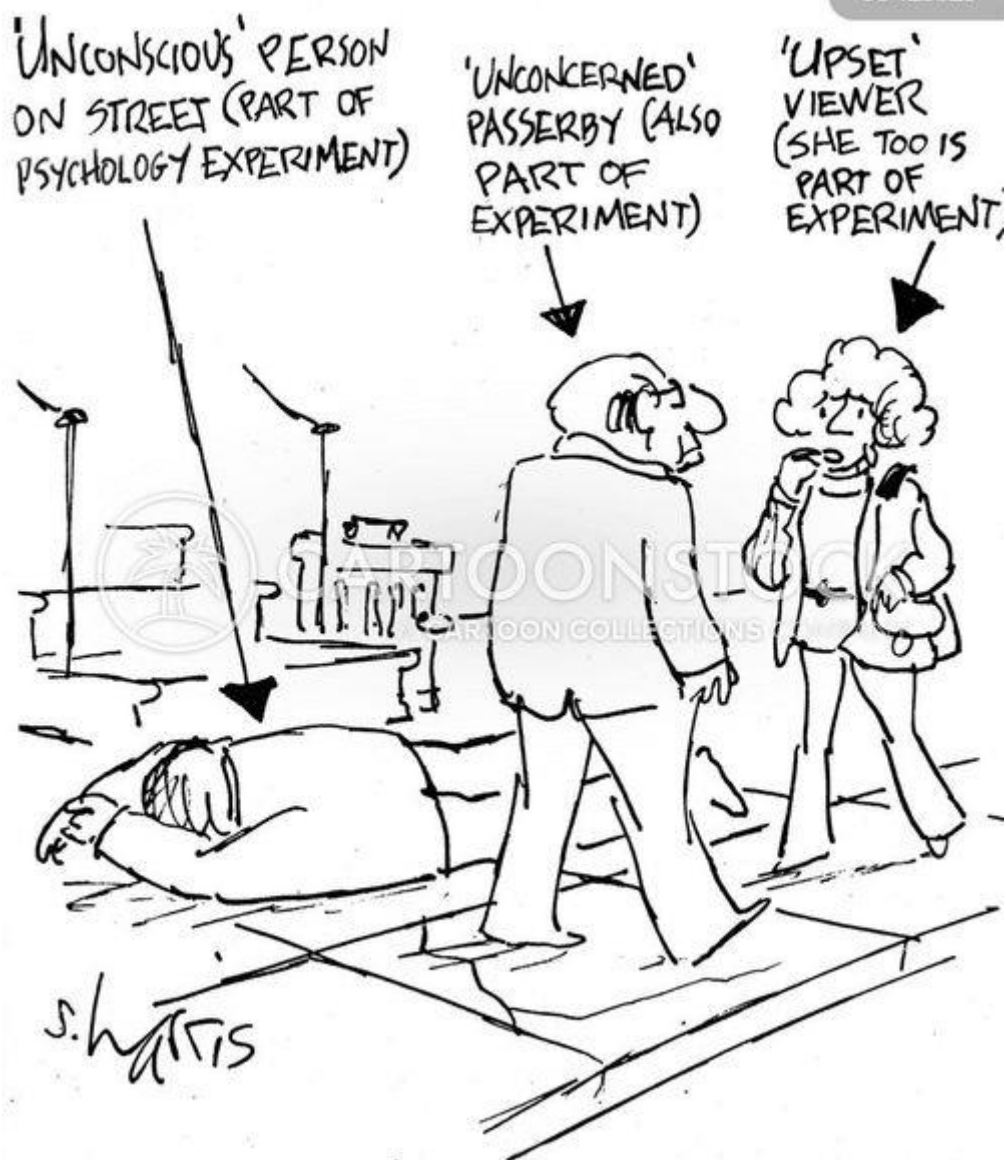


"Our new campaign is to install one of these memory chips in each customer."



"...And when did you first become aware of your intense hatred of children?"

CS423523

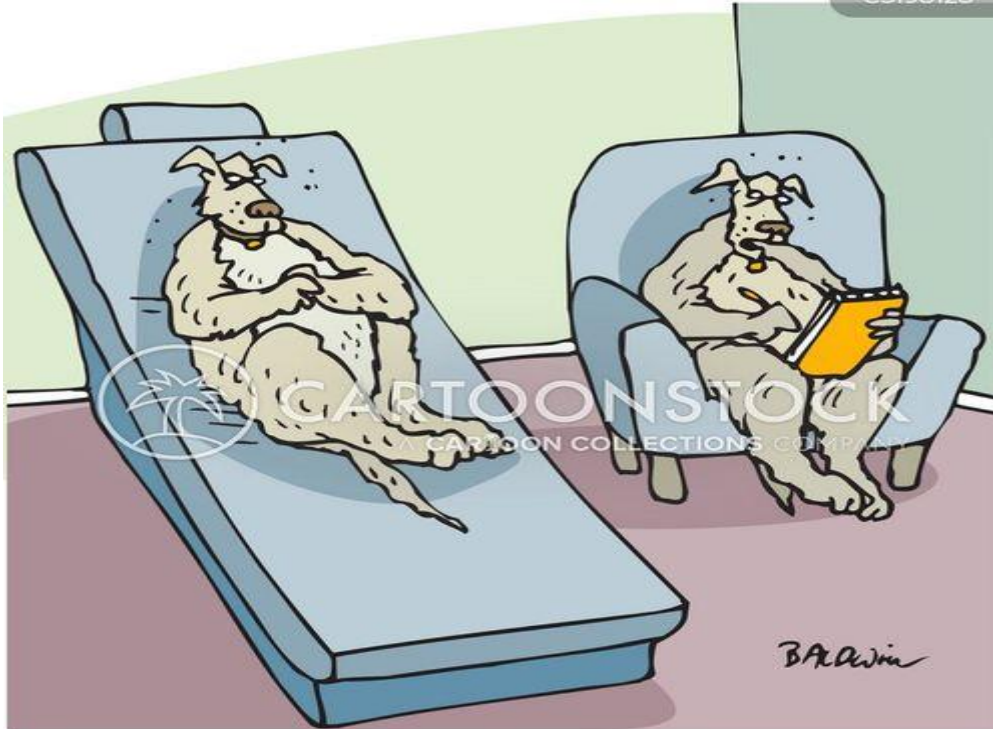




"I'm going to be late, dear. It's total craziness here."



"We have to go now. Robert's façade is beginning to crumble."



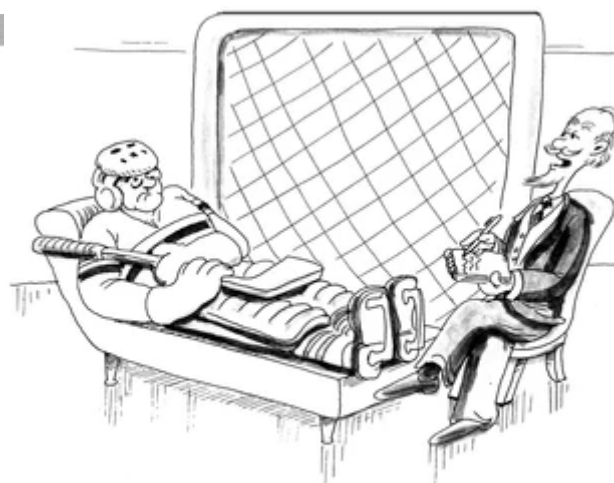
"You're overthinking it. Sometimes a belly rub is just a belly rub."



"I'm going to probe the depths of Mr. Osgood's psyche, Miss Wigley — have the smelling salts ready."



Sigmund Freud, Massage Therapist

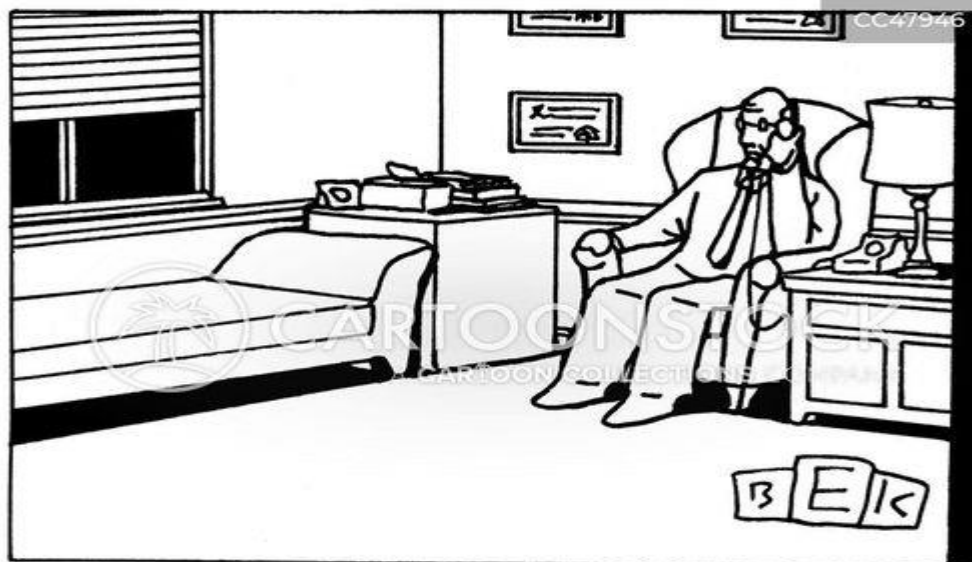


"How long have you felt protective toward the net?"

shutterstock.com · 87052229



"These psychotherapy sessions will help us uncover the root of your problem, but I warn you...We're going to be delving deep... deep... *deep* into your savings account."



"What a day! You wouldn't believe the hellacious archetypes I had to deal with."



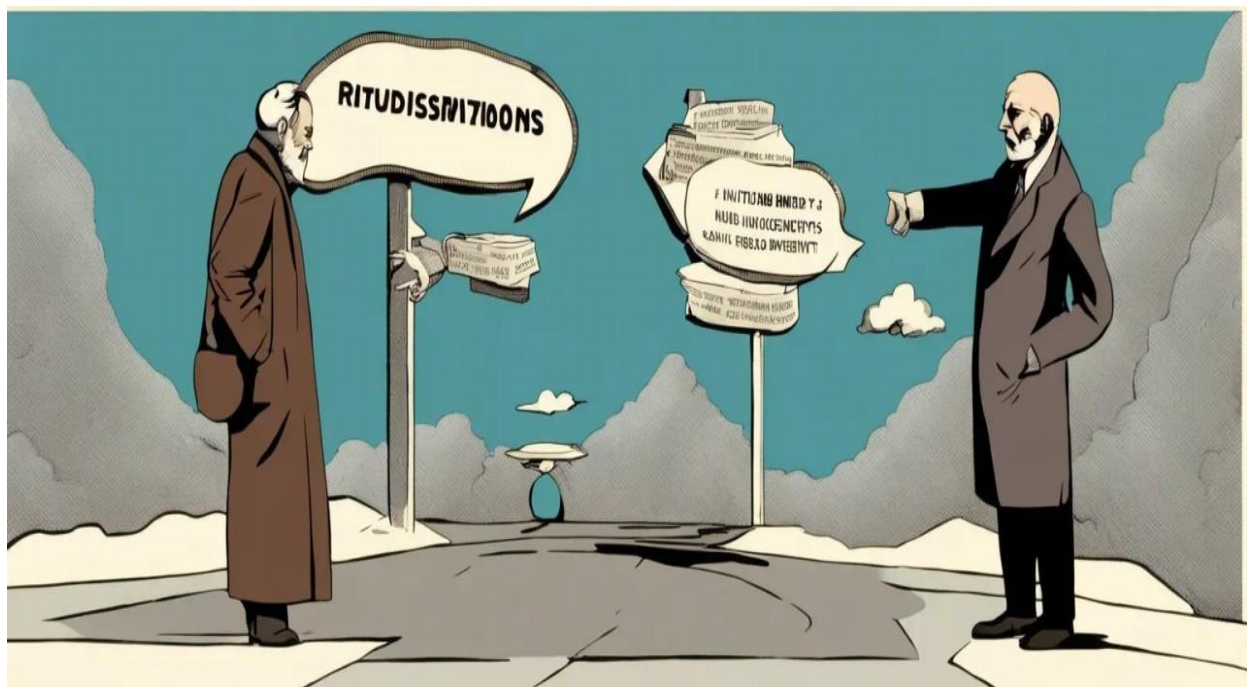
"How dare you—in a straightjacket, no less—psychoanalyze me."



"So, you see, what you were really looking for was a deeper connection with your father, and not the dentist's office down the hall."



*Therapy wars: the revenge of Freud
| Psychology | The Guardian*



*Unraveling Freud's "Civilization and Its
Discontents": A Concise Overview*

Top 10 books about Psychoanalysis

Freud's work changed fiction and philosophy as well as ideas of psychology and sexuality.

What defines the great texts by great thinkers is that they can be read over and over again, every time provoking new thoughts. This is surely the case with Sigmund Freud's [Three Essays on the Theory of Sexuality](#) from 1905. We have helped produce the new translation of this work, the first in English, by an author whose work transformed understanding of human psychology. (The book has been available before, but only in a 1924 edition that Freud had revised extensively.) Together with the monumental Interpretation of Dreams, the Three Essays is not only one of the founding texts of psychoanalysis, it has also affected ideas of sexuality as no other text.

Interestingly enough, the first edition outlines a theory of sexuality that is in many respects at odds with the later more "hetero-normative" (oedipal) additions. This more liberal - and, in a sense, queer - theory was "repressed" by the successive editions and later interpretations. This fresh translation sheds a new light on Freud's work from the same period. More importantly, undoing this "repression" strengthens once again Freud's importance for contemporary discussions of sexual identity and gender.

The following are our favourite good reads in psychoanalysis and the fiction associated with Freudian ideas, and show a tradition that remains as illuminating as ever.

[Please click the Name of the Book to know MORE:](#)

1. [Freud by Jonathan Lear](#)

Probably the best philosophical introduction into the central ideas and concepts of Freud's theories and practice, which continue to have significance for contemporary thought on the human being in relation to itself and to the world. It covers his theories of the unconscious, dreams, transference, mental functions, the structure of the psyche and of course the radical new conception of sexuality in terms of "drive" and no longer in terms of "instinct".

2. Hamlet by William Shakespeare

The doubts, ambivalence and hesitations of the Danish prince have intrigued many, including Freud himself. The murderous desires and fantasies that are openly displayed in the Oedipus myth are more repressed in Hamlet, whose conscience made him a coward - but he is ultimately also a very dangerous man, not only for his uncle and rivals but also for his beloved Ophelia. It is Hamlet who shows us what the oedipus complex truly means.

3. The Sound and the Fury by William Faulkner

Because of its stream-of-consciousness narration, this novel is linked to a literary era - much indebted to Freud - in which characters' inner lives were given intense attention. Conscious thoughts appear to grow out of fantasies, ideas, memories and perceptions. Faulkner's brilliant story centres on the dynamics between three brothers, the mentally damaged Benjy, the cynical and depressed Quentin and the sardonic Jason. Through their minds we witness the slow but inevitable dissolution - over the course of some 30 years - of the southern aristocratic Compson family.

4. The History of Sexuality, Part One by Michel Foucault

This book is one of the most influential contemporary texts on sexuality. It is often read as a violent critique of psychoanalysis. Foucault's version of sexuality is not a natural force that inhabits us, but rather shows our desires constituted in the course of historically specific social practices. Psychoanalysis is such a practice. However, the reference to a "body of pleasures" that underlies these social structures reminds us of the way Freud thematises infantile sexuality in the first edition of the Three Essays. There it can be identified with non-functional bodily pleasures that can be described in physiological terms.

5. Between Seduction and Inspiration: Man by Jean Laplanche

The infant's encounter with adult sexuality plays a formative role in constructing their sexuality. Indeed, sexuality is not just "in" me, it also comes from the outside as an enigmatic message sent by the other. Whether she likes it or not, whether he knows it or not, the adult

confronts the little child with enigmatic sexual messages - a passionate kiss, a pregnant mother etc - that the child can only partially integrate in its own experience. This "fundamental anthropological situation" turns the sexual (sensual) body into a question mark that can never completely be overcome.

6. Freud: Biologist of the Mind by Frank J Sulloway

Sulloway reconstructs in a remarkable way the biological foundations of Freudian theory, which absorbed many lessons from Darwin alongside the influence of the enigmatic Wilhelm Fliess, who was Freud's intellectual companion until the beginning of the 20th century. Psychoanalysis emerges not so much as Darwinian psychology, but a psychology for Darwinism.

7. Portnoy's Complaint by Philip Roth

The monologue of a Jewish bachelor who - in sessions with his psychoanalyst Dr. Spielvogel (what's in a name?) - bluntly talks in detail about his often perverse sexual strivings. In 1969, this novel caused controversy in particular because of the masturbation scenes and the frank language. No times a-changin' here: in his Victorian days Freud met similar objections on the same issues.

8. The Emergence of Sexuality by Arnold Davidson

Psychoanalysis can only be properly understood in relation to the psychiatry and sexology of its time. Inspired by Foucault, Davidson discusses the emergence of psychosexuality and of a "psychiatric style of reasoning" that goes along with it and that places "psychic health" over and against psychopathology. Psychoanalysis was on the one hand instrumental to this emergence. But it promised at the same time a radical break with this style of reasoning. From then on, the pathological - in particular the sexual perversions - are part and parcel of normality. Psychoanalysis is born out of this ambiguous relation to psychiatry.

9. When Nietzsche Wept by Irvin D Yalom

It is 1882, just before the birth of psychoanalysis. Lou Andreas-Salomé begs Josef Breuer, Freud's companion in the early studies on hysteria, to help a brilliant but desperate and suicidal philosopher named

Friedrich Nietzsche. The plot of the novel, which blends fact and fiction, develops into Breuer discovering the psychoanalytic "talking cure" and the importance of "[chimney sweeping](#)", and Nietzsche finding the inspiration - the "will to power" - for his rendezvous with Zarathustra. It's a moving story about an authentic friendship that never took place.

10. [Eros and Civilisation by Herbert Marcuse](#)

Published in 1955, Marcuse's text is a landmark in postwar philosophical reflection on Freudian theory. The book is basically a Marxist reading of the conflict between man's sexual drive and satisfaction (eros) and the repressive capitalist society that demands performance in useful and "neurotic" productiveness (labour). Only in a future socialist society labour will we be liberated from repressive forces and liberated to libidinal pleasure. In the society to come, all labour is hobby and play.



The following Web Links provide further Books on Psychoanalysis

- 01] https://shop.freud.org.uk/collections/psychoanalysis-books?srsId=AfmBOooZVi1o7V0knAiewLiUUyr2KfKaZyHVVJHO_Siu77jyYMd3MmKD
- 02] <https://fivebooks.com/best-books/david-bell-on-psychoanalysis/>
- 03] <https://bookauthority.org/books/best-psychoanalysis-books>

(😊)(😊)(😊)(😊)(😊)

